



CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



THE MISSION OF THE CHRISTIAN COLLEGE

THE RETREAT TO OLYMPUS

SECURITY THROUGH FREEDOM

IS COMMUNISM CONGENIAL TO ORIENTALS

ENTRANCE REQUIREMENTS OF COLLEGE STUDENTS

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DECEMBER, 1950

NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

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BERNARD J. MULDER

Editor

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Christian Education

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The Mission of the Christian College in Our Time

D. ELTON TRUEBLOOD

WE HAVE HAD for a good many years what might be called a "boom" in higher education. It has been possible for many institutions to balance their budgets for the last five years, whereas many had not been able to do so for a long time before that. Many will not have as much success balancing their budgets this year, and it will be still harder next year. The people in this room who represent this wonderful task are therefore going to be even more hard-working men than they have been. I am not joking when I say that the presidents of our colleges are among the most maligned men of the nation. It is true that they are. They are also in the most wonderful task that most of us can think about, one in which they have a chance to make a difference. But there seems to be something about the situation in which they are always wrong. If there are any failures it is because of the president!

The other day in talking with Tom Jones I said, "Tom, how do you stand it? Here you've been president for twenty-four years. You know they are always shooting at you—the faculty, the students, friends, parents, alumni, the public." "Why," he said, "I just keep moving and let the shots drop behind me."

The presidents are really a wonderful lot, particularly because it is only men of great character who could carry such heavy burdens. It has been my great privilege to serve under some of the best of them, including the great Lyman Wilbur of Stamford, whose funeral I conducted. I was glad to have the opportunity of doing something to repay my debt to him. President Emeritus

Dr. Trueblood is Professor of Philosophy at Earlham College, and an author and lecturer. This address was given before the College Presidents' Conference at Green Lake, Wis.

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Comfort of Haverford was at that time still hale and going strong. One of his fine remarks is worth recording here. We had the Friends' World Conference at Haverford and Swarthmore in 1937, and both President Havlock and President Comfort were on the platform. President Comfort said: "Ladies and Gentlemen: I am a college president, and I am supposed to welcome you. That is an easy task. A president is in the business of welcoming. We welcome new students. We welcome old students. We welcome parents, alumni, friends. We welcome bequests." There is not a president here who does not!

We have had a boom. We have had great numbers of students—two and a half million of them—in what we rather euphemistically call "higher education" in our country. But in spite of the boom there has really been a lot of confusion and all of us, if we are honest, will admit that a great number of those who have received degrees are not by any standard educated men and women.

I said something like this about a year ago at Denison University, and it was printed on *Life* magazine's editorial page. I said that many of these graduates can hardly read or write. When they can read they don't know what to read, and have no sense of judgment. Above all, they have no sense of life's meaning, or of the way they are going to use the skill and knowledge they get in order to make life meaningful for themselves. If that was true a year ago, it is more true now.

I am especially concerned with the moral confusion represented by the murders that have recently taken place on our college campuses. There have been five terrible murders in colleges during the past year. I don't know how sobering that is to you, but it is very sobering to me. I do not think they were accidental. These have all come as the result of a kind of life which some colleges either cultivate or tolerate; and it is not good. There is great confusion as to what a college is for, and the majority, so far as I can see, are diploma mills. When a student has amassed 120 or 125 hours of credit, he is given the stamp "A.B." and sent out. We have had practically nothing of general agreement on graduation by achievement. By this I mean: you take the people under your care, and when they prove they can read intelligently, write the

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English language, speak like a cultured person, have some grasp of ideas, can use mathematical symbols, know something of the nature and meaning of the Christian religion and of the heritage of western man, then it is reasonable to think that these are college people. Their degree would be a brand, and men would honor the brand.

We would say to the world: "You can be sure of this much about these people: they have veracity." They have our honor brand, and folks would say, "We know that if John Jones has your degree upon him we can expect him to be trustworthy, he has those skills, this knowledge, this sense of life's meaning." That would be a perfectly marvelous thing.

In a few places we see the beginning of it, but in only a few. For the most part, if students can get enough easy courses and wriggle around so they can get enough credit in the Registrar's office, then we graduate them. We are having a decline of veracity when this happens. The degree doesn't mean very much.

All you who are here at Green Lake are committed to a recovery of veracity in college education. We would like the reality to be in line with what the catalog says. We would like the degree to be meaningful when it comes.

There are signs of hope.

So many people have taken these things to heart and are struggling for that kind of thing. We saw it in "Family Week" at Denison, at Swarthmore, at Yale, and at Harvard. And so many others are concerned with it. Yet, in spite of the ten, fifteen, twenty years of struggle on this subject, we are lost and away out in the wilderness, especially so far as the concrete task of the Christian college is concerned.

Yale and Harvard have shown pretty clearly what the task is for some of the great universities. But there has been nothing really done to it for the Christian college. Perhaps we are the men to try to produce that for the colleges in this day. I have thought about it very hard. I have had the privilege of teaching in a man's college, in a great co-educational university, and in a co-educational independent college, and of seeing what is going on in each of these and many other colleges across the country. My appoint-

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ment at Earlham is a very generous one. I have to teach only one semester each year and then am free to write and speak the rest of the time. In the last two years I have visited more than thirty schools. What I want to say above all is that the central problem is moral.

So far as I can see, there is a great deal of good teaching of mathematics, and the natural sciences, in the skills such as music and the fine arts, the Bible, and some excellent teaching of philosophy. So many teachers have a fine pride in teaching, and a high sense of professional capacity and concern. But our problem is the final moral output.

You know that the five or six hundred young people who have been here at Green Lake in the Youth Conference this past week have been highly picked people. They are above average. The striking thing is that young person after young person here has been saying this week that, going from home or church to some college or university, they have been thrown into terrible turmoil.

This morning I talked with one boy. He came from a home where he was the only Christian. It was a hard fight against the will of his parents and the will of his brothers and sisters; but he held up very well and tried to carry out his desire to lead a Christian life. The problem at home was hard. Then he went to the university and found the problem many times harder. He was not narrow theologically; he simply had some religion. He found in classes that any real sense of religion was made the butt of ridicule on the part of classmates and professors. When students made speeches their choice topic was to make fun of people who wanted to be saved. They made fun of Truth. So deeply have the acids of relatives and basic skepticism cut into our modern life.

In many cases it is our educational institutions which encourage and nurture this kind of decaying skepticism. And so we turn out thousands whose chief conviction as they graduate is that there is no objective truth—especially there is no objective truth about morals. What they really say is: It is a matter of taste. In that way lies real decay for our modern culture.

These five murders have gotten under our skins. But what disturbs me most about the murder at the University of Iowa—

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the state in which I was born—is not that the girl was killed in a man's rooming house at two o'clock in the morning, strangled to death when drinking. The most disturbing thing is that the jury acquitted the young man. That tells a good deal about people. They were twelve representative citizens, and the word that I got from friends in Iowa is that the reason they acquitted him was that they were making a judgment of values, not of fact. "Too bad she died, but after all people will drink; there's nothing wrong with that. Let's be broadminded and tolerant." At the end of the trial in which the young man was acquitted one of the women of the jury rubbed her cheek against the young man's cheek. Take that event to heart and see what it really means. It could be duplicated in many places.

Don't think for one moment that education is necessarily good. Education, like any tool, can be evil and there are lots of young people who are harmed by going to college. Plenty of them get into situations that spoil their whole sense of life's struggle and meaning.

The great President Lowell of Harvard used to say, in what I think was a very comfortable fashion, that the university could not destroy any boy's religion. If the boy really learned religion at his mother's knee the university could not destroy it. It sounds nice but just naturally is not true. You can give illustrations where a boy had the real thing against his mother's knee or in the local church but could not stand up when he got to college.

For the perfect illustration of the fact that education is not necessarily good, go to Nazi Germany, where Hitler could not have had his success apart from educated men. They made his work possible. They strengthened his hand, especially the technologists. An illiterate backward people is not a danger to the world. The only dangers come from educated people. Without the right ends they can be far more dangerous than a people without any kind of learning.

WHAT IS OUR solution?

I suggest a four-point program:

First: we must have the kind of higher education in which

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there is real respect for the individual. The heart of morality, as Temple said, is to treat persons as persons, never as things. That means that whatever your size it must be a situation in which every individual—professor or student—must be looked upon as a person of infinite worth in his own right; never as a cog in a machine; never grist for the mill; never as a number on a seat. If we cannot make the individual person count we had better stop. If we are so big we cannot do that, then we are too big.

Second: We must seek with all our powers to give every student not merely information, but a sense of meaning; a sense of meaning that comes chiefly through purpose, through an overarching loyalty. If the only truth we give them is the truth that there is no truth, we might as well shut up shop. I may say that for my students I am not merely being impartial; I do not claim to be impartial. I have comments and convictions I am willing to share. I want them to get the evidence on the other side so they can make decisions with their minds open. In that way we are much more likely to give them a sense of meaning.

Third: We must have what Professor Whitehead so brilliantly called "the vision of greatness." More and more the real handbook for brilliant thinking in modern times is Whitehead's *Aims of Education*. It has recently come out in the 25c pocket-book size. If I were a college president I think I would buy one cheap copy for everyone of my professors and see how deeply they could be immersed in the philosophy of it. At its heart is this sentence: "Moral progress is impossible apart from the habitual vision of greatness." "The habitual vision of greatness": great characters, great ideas, great art, great music, great architecture. He says that is how many are lifted, not by telling them to be good, but by bringing them into contact with the greatness which itself is catching.

There are three points, you see. We must have respect for the individual, we must give a sense of meaning, and we must maintain the "habitual vision of greatness."

Fourth: We must provide them with a genuine community, a setting of individuals in which there is mutuality of purpose and understanding so that most of them can know each other at top

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levels and have a real sharing of life and of common needs. That would be a community. You cannot educate people alone. If that were so, just buy the Encyclopedia Britanica and read it. It is all there.

Professor Whitehead says that all his greatest joys as a student at Cambridge, outside his own field of mathematics, came to him when he sat for hours in the dining halls talking not only with his equals, but with his elders and betters. That is how he got his great concern for philosophy and for letters and became one of the best educated men in the world. And never once did he hear a lecture except in mathematics. But because he took a real part in the community, all these things came.

This is my four-point program.

LE^T US SEE how the kind of college that most of us have specialized in helps make this four-point program possible.

Consider in the beginning the advantage of the college over the university. A college is not the same thing as a university. People suppose that it is. People suppose that every college is not big enough or rich enough to call itself a university, but they suppose every college wants to be a university. That is a part of our American saga. They don't. I work in a college that would not be a university for anything in the world. We have a job to do—a particular job, the job of teaching. A college is collegiate: a learning fellowship. A university is a place of universal knowledge, or a collection of colleges—a very different matter. The college as over against the university has an immense advantage, especially in friendliness.

One of the chief reasons so many people go bad in our big cities is that they are completely away from the people they know and whose good will they value. They are away from the people back home who knew them. Many people, for example, don't go to church while they are away from home. It is a powerful incentive to have the good will of people whose opinion you value. People get into the great hodgepodge of our great universities and our great cities and there is no one near whose opinion they value,

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and all restraints are off, especially the poor little inner restraints of a boy barely eighteen or nineteen.

The great thing about a college is that you so soon become conscious of a community in which people *do* know you, and your life is more or less an open book. Therefore, there are the same kind of restraints and controls, socially, as the small community back home had.

Also there is in the college the constant opportunity for real friendliness in the sense that the students and professors can sit down together and know each other.

Better teaching can be done in college than anywhere else. If you need lecturing, the professor can lecture. If you need discussion, he can lead a discussion. He can lead men better because he knows persons as persons. And so the college can do a better job of the central thing because it is more likely to treat persons as persons and make a genuine sense of community.

This sense of community is what determines size. There must be an optimum size depending on our purpose. Of course a university must be very large. Columbia has 12,000 students. There is no harm in that. But what about a *college* of 12,000 students? That would be a contradiction in terms. That just could not be a "collegium," the number of people who can know one another.

"But," you say, "how can you have all institutions of that size? Many people want to go to college, so they have got to get bigger and bigger." There is another way. You can have another college next door. That is how Oxford and Cambridge were started. That is a perfectly sound procedure. What's wrong with that? Some facilities like the library, could be shared. But teaching units, religious instruction, etc., must be small to be germane. This is exactly what both Harvard and Yale discovered, and they have brought in the colleges, and these are becoming more and more germane as institutions. Most of the professors are very grateful, indeed.

So we can say that the college has an enormous advantage. It is not the second best, but the first best—what everyone would want if they could have it.

But there is a very great advantage for the Christian College

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as over against the secular college. The Christian college has a firm metaphysical basis for the very things we seek. What is the real reason persons act as they do? What is the real reason for treating people as individual persons? Is it because of biological factors? It certainly is not. Biologically we are just about alike. There is very little difference, and we are not very wonderful when compared to other creatures. Is it because of our intelligence? No. Others are fully as bright, and no one is very bright.

What is the real reason for valuing persons? I have thought about this a long time, as you have. I do not know of any real reason for valuing persons except the Christian estimate that each human being, however ugly he is, however unpleasant, is made in the image of the living God; he is one for whom Christ died, a child of our common Father. That is where our real basis for democracy lies. Can you find it in science? If so, where is it? Can you find it in secular history? Even the ancient Greeks did not have it. Plato never said anything about the inalienable dignity of the individual. He thought the great majority of people were just slaves and barbarians.

The infinite worth of the individual is the only sound basis for democracy: the theological basis. It is not found in Greece, or in modern Europe, or in America, but chiefly in the pages of the New Testament. We have a philosophy that makes sense, treats a person as human, not as a tool. The Christian college is better prepared than anybody else for the main job. We have a directness of aim which makes this a necessity if we are logical, and if we are to represent the highest. Where else is it to be found?

Furthermore, the Christian college moves naturally in the direction of the beloved community. One of the most wonderful things about our current theology is that, as Nels Ferré puts it we have re-discovered the glorious notion that the Christian religion is intrinsically social, and must eventuate in the group—the loving group—the fellowship—the redemptive society. Individual religion is as dead as a doornail.

“Earth Abides” is a story about a great plague, a situation in which nearly everybody dies. One man finds himself alive, and he doesn’t know but that he is the only person alive in the world. He

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wonders how he will live. Then he starts looking at his books, picks up his New Testament, reads it for awhile, and to his amazement it does not do him any good; no good at all. Do you see why? It is all about the beloved community, about our relationships to one another, about relationships to the Kingdom. That is a very profound insight on the part of the novelist: his way of saying that Christianity is intrinsically social.

Therefore, the Christian college, naturally and without artificiality, becomes the place where men and women care about each other. It is the natural thing.

Furthermore, the Christian college quite naturally gives prominence to that which Professor Whitehead called "the habitual vision of greatness," because in the Christian faith we have the summation of greatness in the person of Jesus Christ. We want our students to have the greatness of the Credo, the Divine Comedy, Newton's Principia, and of Euclid. But above all that we want them to have the greatness of the character of Jesus Christ—a greatness out of all proportion to these others. The Christian college alone has it.

I do not know how it strikes you, but this to me is very striking. It really means that we are in an amazing business, and we have the chief chance of doing something about it in the modern world. That does not mean that we do not have problems. We do. And I shall conclude with two or three specific ones.

1. One of our problems is to see to it that this "vision of greatness" really penetrates the whole atmosphere. We kid ourselves by calling ourselves a "Christian" college by having a Department of Religion, leaving it to a man who is often the loneliest man on the campus. Get a Director of Religion, but it may be more important to have a competent man teaching chemistry, history, and government. There is a Christian way of teaching each of these. *The Religious Teaching of Economics* by Kenneth Baldwin has been published by Haddom House. They are going to do that for all the departments. I am glad to say that some of the most devout teachers I know are those who teach general science. I do not mean they preach sermons in their class rooms. But willing-

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ness to make their Christian witness outside the classroom brings great power to what they say, wherever they say it.

A Christian college does not necessarily have to have a Department of Religion. A Christian college is one in which you would demand that every position be filled by persons who meet two requirements: that he be a man who is an unafraid upholder of the Christian cause, and also that he be a person skilled in his field. It is better to leave the place unfilled if you cannot find a man who meets both. It is not required to fill every place, but it is required that we do not debase our undertaking. A great university can afford to have some weak teachers but a college cannot. They have all got to be good persons. You may never have as many books as the University of California, as many buildings as Harvard, as good a squad in football as Michigan. But you can have some men and some women, and the best college is the college with the best teachers. You cannot afford to have any bad ones. You can hide them in the university, you can hide them behind the books. But in a college there is no place to hide. And so, if you want this atmosphere, the whole faculty must have this ideal from janitor up. You say that is too great an ideal? Better get it or the college will not live.

I think of a wonderful motto I saw one day in a home in London, hanging over the fireplace: "Make no small plans; they have no power to move men's hearts." The half job does not excite anybody. If this ideal I am presenting sounds hard, perhaps that is part of its merit: to put merit first, and at the same time, keep absolute moral integrity.

There are many places where we are still allowing the teaching of text book courses, where the student regurgitates to the professor what is in the text book. We have got to see to it that the college course is as good as any university course, and better, and the fellowship real and not just in the catalog.

Now, I suppose this is not true in your college, but in many the sober truth is that there is a real rift between the faculty and the students, sometimes with such a loss of understanding that it is really tragic. Students think faculty are "old stuffed shirts," and often they are afraid to accept the proffered friendship of the pro-

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fessors. They wouldn't be seen going to a professor's house—they would be ashamed. And there are professors who think students are a nuisance and nothing would be more delightful than a college with no students in it.

Somehow, we must find a way to bridge that chasm. If we can't we had better shut up shop. Unless we can be real friends, we are failing. If we do not have real friendliness between students and professors we are lost because the great thing students are supposed to get is what Whitehead got at Cambridge when he talked with his betters every night. Lots of students have never had a meal with their professors, in college or anywhere else. When professors do go to the college dining room, they make the mistake of sitting together, and not with the students. Professors and students ought to eat together, to chat together, to work together. It is one of our greatest tasks to find ways to make that possible.

Sometimes a student is accused of seeking passing marks by having friendship with a professor. One of the chief ways to overcome this is to install a system of outside examiners. Why should the same man be prosecutor and judge? If a student knows that he is not going to be graded by the professor, all barriers are down; he can have friendship without being accused of taking advantage. Our present system puts the professor on the spot, as well as the student. An outside examiner is better. It is strange how America developed the system by which the same person teaches and gives the grades.

Or take the departments. There is the possibility of deep friendship, but we have failed to take advantage of it. Even in a little college they often erect their little walls between their departments. One professor does not know what the others are doing. We cease to be a real college and become a set of little departments, each going its own way. In 1939 I had the privilege of visiting Rendell Harris in England, just before he died. In 1880-1890 he was one of a group of scholars who made Johns Hopkins one of the most exciting places on the face of the earth. I asked him: "What was the secret of that amazing burst of intellectual life—that magnificent, seething, life. If we knew its secret we might reconstruct it." "It was very simple," he said; "we all at-

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tended each other's lectures." He went on to say how it raised a man's sights to have a scholar like Professor Gildersleeve in the room. Would it not raise your sights?

You say that is impossible because we are all lecturing at the same time. Maybe we lecture too much. We teach too much. We have too much teaching and not enough learning. We think we have to cut the bread and then butter it, too. Lots should be done by the students themselves. We run them ragged, running about between classes all day long. How do you suppose they can ever settle down into some really serious study? Would it not be fine if most of the time were taken up in real study guided by the friendly contact of someone who really cared? That would be real teaching.

It may not be possible in some colleges, but it is possible in the kind of institutions we serve. That is why we are in them. We are in a hard task, one which has many difficulties and many dangers. Some of us may fail, as the academies failed fifty or one hundred years ago. We do not know. But isn't it a grand task! Is there any job that you would really trade for it?

It's a grand task because we have the chance of doing something concrete and constructive in our civilization: keeping these institutions on the pipe line of culture, moving, active. We are really on the front line of our day.

* * * * *

Free Enterprise

The Bible Presbyterian Church is opening a new four-year college in Pasadena, Calif., where students will be taught the Biblical basis for the free enterprise system. "Many students in college religion classes today," the sponsors say, "are being taught that in the eyes of Christianity the capitalistic system is evil—that economic competition and profit are selfish. Naturally these things are untrue; the Bible definitely speaks in favor of the ownership of private property and of a man working for his own gain. Highland College's job will be to train leaders aware of the dangers of the totalitarian drift in many churches today."

Lutheran Standard.

The Retreat to Olympus

LOUIS T. BENEZET

IN THE UNITED NATIONS Security Council this past summer we were well tutored in what lawyers call the difference between adjective and substantive law. I do not have Mr. Malik's erudition in double-talk which, as the French delegate, M. Jean Chauvel described it, is the art of pointing to a table and calling it a chair. My discussion argues not so much for an event or an eventuality; rather it argues for a process. This process is the greater use by college educators of the channels of free speech yet open to them, especially in the cause of world peace. The reverse of the process, which we see now happening on a broad scale, is what led me negatively to call this paper, "The Retreat to Olympus."

The retreat that we see has been in part forced upon us, though only in part. Fifteen years ago, when world-wide depression was the enemy, educators were in the thick of the fight. Today when the enemy is a country and warfare is upon us, the educator's contribution is rarely asked and dubiously received. Long-range thinking in fact can be something of a burden in these times. Yet there has been little actual abridgement of the educator's right to speak. What we say, to be sure, has to be somewhat more tactfully phrased than in more secure times. Yet educators as well as other Americans do have as much right to speak as ever they had. That they are not speaking, in my judgment, as much or as bravely or as wisely or as usefully as they ought, is at least partly their own fault. And it is a serious fault, because the world and our country right now need brave, wise, and useful speaking as perhaps never before.

We are in a time of deep emotional stress. We are terribly afraid of a third world war; and the force of that fear drives us to measures which in turn frighten the rest of the world, which then reacts in a manner to frighten us all the worse; and so on. One sees no end to this cycle. Also we are frightened at the pros-

President, Allegheny College,
Meadville, Pennsylvania.

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pect that we shall wake up some morning to find ourselves betrayed from within. The measures we have taken to abate the cause of this fear are not calculated to make us feel much better about it all.

Such a setting is not favorable to the appeals of reason. In time of extreme emotion remedies become popular, while long-range measures are passed by. A chronic state of fear can in time debauch us if we don't get it under control. There is a demonstrable relation between the degree of national tension on the one hand and the rise in our country's gambling take or its bar bill. When our national capital becomes at once the place where global war is most accepted as a certainty and where it becomes concurrently the nation's drinking-est city, the connection is hard to deny.

Americans in a frantic search for relief from fear will listen to almost anybody who proposes a remedy, no matter how irrational it may be. This is the joyous season for revivalists who make up in lung power and showmanship what they may lack in intellectual appeal. This is a time when 17,000 automobilefuls of otherwise sturdy Midwesterners will journey to a spot in Wisconsin because a farmer's wife has promised to produce a Holy Vision. It is easier also in a time of violence to predict more violence as the only possible outcome. Spokesmen whose minds are most easily adapted to this primer-type of reasoning acquire wide authority. Thus we seldom dare question any more the organ tones of those latter-day statesmen, the columnists, who paint our future for us only in terms of a catechism. We shrug our shoulders in quiet despair, and reread our copies of "What to do till the A-bomb comes." We are engaged in a battle between the free mind and the slave mind. We are engaged also in another battle to keep our own minds from becoming enslaved. One way to enslave minds is by outer tyranny. Another way is by inner paralysis. Such a paralysis may come from disuse, or it may come by transplanting the centers of thought from the brain to the viscera.

To put this more simply, we can be scared out of our wits by Stalin, or we can put our own wits out of commission by failure or fear to use them. Either condition is agreeable to our adver-

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saries, and the latter must be especially pleasing because it is so easy and so cheap.

The battle of reason against unreason is needed not for any abstract victories but for very concrete ones. Let us take a quick inventory of things we must do to achieve a world peace. First we must tell the world our story in clear and convincing tones, and—this is just as vital yet seldom stressed—we must let the world tell us *its* story, particularly in the Far East. Second, we must help build up a starving two-thirds of the world into productivity by an extension of such measures as the Marshall Plan, world currency stabilization, and the increase of import trade. Third, we must strengthen the UN and all its sub-agencies, especially those two antipodal ones, a UN Police Force to stop wars, and UNESCO to remove their causes in the minds of men. Fourth, we must remove the mote that is in our own eye by greatly speeding progress on our treatment of minority groups. Fifth, we must fight to preserve our own essential freedoms at home: as Commissioner of Education Earl McGrath recently put it, "To build a garrison without the garrison state." These tasks and many more are before us.

Each of them has a direct bearing upon the struggle for peace. Each of them is compatible with Christianity, for they proceed just through helping friends rather than killing enemies. Each, I submit, calls upon American citizens for unprecedented effort in thinking: hard, straight, and toward long-range goals. Visceral thinking and panicky reflex-action will have no part in this program. Somehow we must find in America ways to bring out national thinking up to such a level. It will call for all the resources we can muster in the area of intellectual leadership.

This country can thank God for many blessings. Above them all, it can thank Him for the right still to think as free men. We should not ask more of Him than this. It is up to us to use our free minds hard enough to win through.

The purpose of a citizens' Forum like this one is to help the kind of public thinking I have outlined. It is one example of the intellectual leadership we need. We can only hope that it may be duplicated in many places throughout our country. To do this re-

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quires sponsors, and speakers. One might think that in our 1800 institutions of higher learning there must be not only sponsors and forums a-plenty, but more than enough trained and dedicated minds to supply the required leadership. One might think in the fact of our national need not only that public forums and lectures on world peace must be going on throughout our college communities but that college deans, presidents, and professors must be working night and day to promote that public understanding which is our only real hope for building enlightened national policy. One might think they would hasten to agree that world peace is problem number one for all of us, and that it will not wait patient aeons to be solved, like the nature of light rays, or Darwin's "Missing Link."

Yet, such is not the case with the colleges. It is far from the case, and we can only pause to wonder why. College educators by and large are not working night and day to promote public understanding in the cause of a peaceful world. They are pretty well absorbed instead in the business of running a college.

What remains potentially our most powerful source of strength for intellectual leadership is thus not being used. There are exceptions of course, as one thinks of the University of Chicago Round Table of the Air. There are forums, not initiated by colleges but participated in by college people, such as the New York *Herald Tribune* Forum and indeed the Christ Church Forum. In the metropolitan centers, university adult education programs now and then are turning to the urgent questions of the day. Yet compared with the voice from the colleges that might be, all this amounts to a sort of *sotto voce* further reduced by laryngitis.

Recently I attended a Washington conference in company with more than 900 college educators. The subject was "Higher Education in the National Service." In the intensive thirty hours of meeting, debate, and report, with these hundreds participating, I heard just one delegate raise the suggestion that perhaps one of the jobs for Higher Education in the National Service is to help seek ways of peaceful settlement of human difficulties. The speaker as a matter of fact apologized both before and after voicing his

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suggestion. Most of the huge conference concerned itself with military and other training programs on college campuses in the event of continuing mobilization. The conclusion was begged at the start that we should have nothing to say about our country's non-military progress in the world situation itself, and nothing at all to offer. We trusted that Washington, or the columnists, would keep us informed of developments.

I submit that such "supine acquiescence" as our Communist friends chose to put it the other day, is a rather serious failure. The alternative need not to constitute ourselves a little Congress without benefit of electorate. It could and should be that our considered ideas, based upon that pursuit of truth for which colleges were supposedly created, be submitted in the interest of our country's good. That a body politic of college educators should find its national voice from time to time seems at least as legitimate and helpful as the frequently discovered voices of the American Medical Association, the various Veterans' societies, or the Dairymen's Cooperative.

Still the college educator today is typically riding behind instead of before public opinion, and we can only ask in conclusion what if anything might be done to spur him forward. Any improvement will require some changes on the part both of the college educator and of his constituency.

First, the changes for the college educator.

The college educator needs to study the difference between objectivity and passivity on social questions. He has sometimes let the impersonal search for truth so rule his thinking that he is unwilling to believe what his search eventually reveals, and far less willing to proclaim what he does believe. As President Emeritus Day of Cornell has observed, the educator's habit of neutrality on social issues "threatens to become a fatal defect." It is one thing to suspend judgment until in possession of all the facts; it is another thing to let this classroom-style suspended judgment become an outside habit until rigor mortis sets in.

Second, the educator needs to appreciate the connection between academic freedom, which he dearly and rightfully prizes, and social responsibility. For some educators even the responsi-

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bility to speak for freedom itself has become fraught with danger. To them we might say, Take heart, friend. Aside from the lamentable affair of the non-signing professors at California, and scattered episodes in other places, academic speech is as free as any we have in this country, and has retreated no further from the norm than has free speech anywhere in these retrenching times. A man like Robert Hutchins shows how free speech carries its own strength and security; only the pussyfooter is worthy of suspicion. The shadow of a country where world-famous scientists have had to recant before a half-educated peasant because he gave the Party Line, is yet far from us; and may it come no nearer. The real question for the educator then is what he shall do to show his freedom was well earned. In my judgment, freedom is earned through willingness to share the fruits of freedom with others. To take a brief example: in one college I know academic freedom has been traditionally secure. The campus immediately adjoins as shabby and alcoholic a town square as I have seen. . . . a monument of poor civic advertising. In the time I knew it, no one in that college raised a voice against that square or proposed steps to improve it. The town also was Jim Crowish. The one professor who spoke against this was actually patronized by his own colleagues as a "lost causist." We need a keener sense than this, if our academic freedom is to be judged worth protecting.

Third, the college educator might get into the swing of social responsibility through stronger efforts to make his own campus a working example of democracy. This is a speech in itself and can only be mentioned here. It involves the creation of a truer campus community, in which faculty and especially students have a responsible voice. It involves better participation by alumni in more enduring college matters than the support of football. It involves a re-examination of the whole process of teaching, which properly done can be a rich democratic experience, but performed otherwise can provide a marvel of autocracy.

Perhaps if too many citizens did not remember their college years as a sort of four-year journey through an intellectual Tibet, led by high lamas who dwelt apart, there might now be more public readiness to accept the help of the college educator in ques-

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tions of the day. This leads us to propose changes which citizens might make in their attitudes toward college educators.

Our citizens first of all ought to fight their own notion that college teachers by definition must be poor security risks. This attitude has not actually throttled free speech among us, but it has made matters unpleasant. It is a sore point among educators; we are bewildered by the readiness of the public to suspect our patriotism and it angers us. Perhaps it is the traditional fear of the unknown, which is assuming educators know a great deal the collective public does not know. Perhaps it is the queer identification of "intellectual" with "radical." This may have some etymological truth, since "radical" means "root" and the thinking person tries to go to the root of his problem. Perhaps it is the uneasiness parents feel at turning over their children to the ministrations of the college just at the impressionable age.

Whatever the cause, it is in my judgment a painful injustice to a group of people I will match with any for patriotism, sincerity, and, in fact, personal conservatism. The educator, of course, will come up now and then with facts and ideas not agreeable to reigning public opinion. This is part of his job. If citizens cannot learn to take this without impugning the motives of the educator in speaking the truth as he finds it, then they do not deserve the blessings of higher education at all.

Closely linked is the public tendency to label any professorial proposal "impractical" because it came from a professor. We have had our brain trustees and we know that they can be good as well as bad. History however, has an ironic way of showing what a blessing an "impractical" idea might have been if some one had had the courage to try it thirty or forty years before it finally was tried. It is rather inconsistent to keep sending millions of students to be taught in college and yet to reject what college teachers say. An impractical professor named Wilson had an idea for a League of Nations, but a group of practical Senators would have none of it; hence World War II.

We are still shaking our heads at the ideas of that impractical teacher, Jesus; but one day His Kingdom must come, or mankind will go.

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So the college educator at least of late has not proved himself an eager warrior on the social frontier. He has been schooled to fear the loss of good will among his sponsors, and he all too quickly pulls in his neck at the sign of censure. After all, it is only four or five hundred years since he emerged from his monastic cell, and he still blinks a little in the bright sunlight.

But the college has been created as an instrument of society, and the educator exists in his job because the people put him there. He feels that debt of service. He does not basically wish to retreat, nor does he consider himself Olympian. Meanwhile he is spending his life trying to plumb the very wellsprings of humanity, in which must lie somewhere the solutions of such questions as the cause and cure of war. I count the immediate use of such efforts one of the real hopes for us, now in the years ahead. Remind the educator of what the world needs, now; and take a good look at his answers, for who knows, there may be some help in them.

Read before the Christ Church Forum,
New York, New York, Oct. 11, 1950.

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Evaluating an Education

There are prevalent errors in the way people evaluate education. One is the idea that a person is educated just because he holds a diploma from some school of high rank; this error may be emphasized by thinking that a person is not educated just because he does not hold a diploma or carry a degree from some school of higher learning. Of course, it is the business of the schools to educate people, but there are instances in which they do not succeed very well, regardless of the faithful attempt made. We will not discount the school in the educational process, but education, finally, depends upon the reaction of the person to the educational stimuli regardless from where they come.

We would not ask for fewer "diploma" people; rather, we would ask for more such people; but we would ask that "diploma" people, and others refuse to live longer in the zone of mediocrity and tolerate a low-level self. We need more people who appreciate being *somebody*. Harris in *Telescope-Messenger*.

Ring Out the Old – Ring in the New

WHEN THE National Council of Churches of Christ in the U.S.A. was created this November, something really new was added to church life in this country, religious leaders said.

For one thing, they point to the fact that about 90 percent of the nation's Protestant and Orthodox church members are related to the National Council through their respective communions. Twenty-nine church bodies (22 Protestant and four Eastern Orthodox) with a combined membership of nearly 31,000,000 have now set up the National Council. Thirteen other denominations with about 13,000,000 members will be related to the National Council through one or more phases of its work.

For another thing, the Council itself will coordinate and synthesize the program and operation of 12 or more existing inter-denominational agencies. Eight of these are national in scope and have a long history of promoting cooperation among more than 50 communions. They have brought churches and their agencies into cooperative service in such fields as home and foreign missions, Christian education, evangelism, race relations and international affairs.

In order in which cooperation begin in their various fields, these eight include: the International Council of Religious Education (1872); the Foreign Missions Conference of North America (1893); the Missionary Education Movement of the U.S. and Canada (1902); the Federal Council of the Churches of Christ in America (1908); the Home Missions Council of North America (1908); the Protestant Council on Higher Education (1911); the United Stewardship Council (1920); and the United Council of Church Women (1941).

Other agencies, dealing in specialized fields, have become departments in the National Council. Two of the best known are Church World Service and the Protestant Radio Commission.

While not actually members of the Council, 875 state, county and city councils of churches and 1668 state and local councils of church women will have their programs coordinated with the

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work of the National Council and will be represented in its General Assembly. Church leaders expect that some relationship will also be established with the 1700 ministerial associations across the country.

In the inter-faith level, communions related to the Council will continue to take part in such campaigns as "Religion in American Life" and "The United Church Canvass."

In terms of money, the National Council brings together enterprises of Christian cooperation with the present annual budgets of two and a half million dollars. But what is far more important is the fact that through the National Council Christian forces will have a new and powerful channel through which to register their convictions on moral and spiritual issues.

CONVENTION AT CLEVELAND

The National Council actually came into being at a constituting convention held in Cleveland, Ohio, November 28 to December 1. The communions responsible for the establishment of the Council sent about 800 official representatives and alternates to this gathering. In addition, 3,000 visiting delegates, the majority of them laymen and women, were there. Appointed by their denominations and councils of churches and church women, they came from every state in the union. Altogether this was the most widely representative church gathering ever held on the North American continent.

DIVISIONS IN THE COUNCIL

The National Council has four main divisions of service. The Division of Home Missions will continue the work of the present *Home Missions Council of North America*. The Division of Foreign Missions will carry on the world-wide service of the *Foreign Missions Conference of North America*. The Division of Christian Education will include the work of both the *International Council of Religious Education* and the *National Protestant Council on Higher Education*. The Division of Christian Life and Work will continue the specialized work of the *Federal Council of the Churches of Christ in America*.

There are also two general departments designed to bring the

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thinking and special interests of lay men and women into the policy-making and planning of the National Council. The Department of United Church Women will continue the program of the present *United Council of Church Women*. The Department of United Church Men is completely new. Its program will be developed by lay men who are members of the Council's General Assembly and by representatives of the rapidly growing laymen's groups in the denominations. It is expected that young people's organizations such as the United Student Christian Council, the United Christian Youth Movement and the Student Volunteer Movement will be related eventually to the Division of Christian Education.

A number of joint commissions and departments will carry on work in which more than one of the service divisions is concerned. One of these joint departments is Stewardship, whose program is now carried out by the *United Stewardship Council*. Another is the joint commission on missionary education, which will continue the work of the *Missionary Education Movement*.

Finally the National Council will have a series of central departments and service bureaus to serve the entire organization in such fields as finance research, field administration, publishing and public relations. Church World Service will become another of these departments. The Protestant Film and Radio Commissions, now separate, are expected to join in the central department of Broadcasting and Films.

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"Business as A Christian Vocation"

An admirable folder exploring this theme from the standpoint of a successful textile executive is available from Union Theological Seminary, Richmond 27, Va., where it was given this year as an address at a Vocations Conference. The concern for Christian claims in all occupations is deepening among Christians.

Security Through Freedom

RALPH F. STREBEL,

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I DON'T KNOW whether we are in the midst of a hot or cold war, but for the purposes of this discussion, it makes little or no difference. In modern times war is a continuum, with the nature of the social impact fairly constant, but the magnitude of its devastating effects varying directly with its "temperature." To state it more directly, we note that the elements of instability, insecurity, and the danger to our spiritual ideology fluctuate in intensity in direct proportion to the "temperature" of the war.

If I interpret the topic correctly, we should direct our attention to a consideration of the methods of effecting a satisfactory state of security and freedom for all peoples, after the hot or cold war.

The fervent hope for this, which motivates all religious and freedom loving peoples, must not blind us from the hard facts with which we are confronted. We must be realists and face the stark realities. There can be no peace, no security, no release from the persistent threat to freedom, unless and until the Godless, imperialistic and inhuman practices of the Soviets are completely obliterated. Whether or not this can be accomplished without total war remains to be seen. Personally, I am confident that it can. It is possible, however, that many of us will never again witness a state of genuine peace, but I am convinced that the prevention of a global war rests in our hands, if we are courageous and self-sacrificial enough to take the necessary measures.

We must prepare, here and now, for the period after war in which we are now engaged. A basic principle which we must recognize and use in our preparation is that freedom is the foundation upon which security rests; without the former the latter cannot be achieved. The life blood of freedom courses through the hearts of men. People cannot be made free by mandate or legislation; freedom must spring from the souls of you and me. Further, we must understand once and for all time that in our present com-

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plex state of world order (or disorder), that my freedom depends upon yours and that yours depends upon mine and that we both must have a genuine willingness that we both be free. As this applies to individuals, so with equal validity, it is operative with groups of individuals and groups of nations.

If you are not free, my security is threatened, and if I am not free, you cannot be secure. One of the most significant antecedents of the series of catastrophes we have suffered in the first half of the present century was either through our ignorance of, or disregard for this fundamental principle of the functional relationship between freedom and security. At the conclusion of each of the two World Wars we tried vainly to steal security for ourselves at the cost of freedom for others. It didn't work.

In 1919 we repudiated Wilson in his effort to lay the foundation for a just and lasting peace through his fourteen point program. The conquering powers of the war forced Germany, literally at the point of a bayonet, to set up a democratic form of government through the Weimar constitution and then they, wittingly or unwittingly, I don't know which, put "road-blocks" in the way of its success. In the first place democracy is a way of life which the Germans did not and still do not fully understand. It was sheer folly to have forced upon them a governmental form which was an emergent from a democratic culture, demanding democratic action on the part of a people whose native culture had never provided the ideological base, nor experiential background for such action on a broad base. Further, we did nothing to help them rid themselves of the unfavorable aspects of Germanic culture. But, in my judgment, the most devastating error was to aid and abet the economic strangulation of Germany through reparations, foreign trade restrictions, and the like, a condition which provided an excellent spawning ground for the rise of a violent social philosophy. We literally crushed out every vestige of her freedom and we all know that this obliteration of her freedom was the major antecedent in shattering the security of the entire world. This is the record of history, if we will but recognize it.

In 1931 Japan seized Manchuria and though both China and Japan were members of the League of Nations, no effort was

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made by this body to correct this blow to Freedom. The rape of Ethiopia by Italy took place in 1936. Again, nothing happened in the League but *talk* about sanctions against the aggressor. And strangely enough the only member of the League who came to the defense of Ethiopia was Soviet Russia. In March of 1938 Austria lost her freedom by being devoured by the Nazis, that monstrous Frankenstein which emerged out of economic ruin. Still nothing happened. Then, on September 29, 1938 the infamous Munich agreement was made between Chamberlain and Hitler, which was to bring "peace in our time." Thus from 1931 to 1938 we witnessed a chain of disgraceful events—the complete sell-out of the freedom of others in a conscienceless effort to gain security for ourselves. These seeds of disaster which we sowed did not bring forth the fruit of security—just the opposite—the holocaust of destruction of freedom and security through World War II.

We were heartened and relieved when, in January of 1941, the declaration of the Four Freedoms was made and the joint declaration of the Atlantic Charter was announced in August of the same year. Both of these instruments, rich and inspiring in their idealism, caught the imagination of the entire civilized world. At last, we thought, we had learned from history. The successful conclusion of World War II would bring about freedom and security for all peoples. But, as we have recently discovered, we had not learned that we cannot steal security at the cost of freedom for others.

Historical events show that even before the war had come to a successful conclusion, a decent peace was made impossible by secret deals with Stalin at Teheran, Yalta and Potsdam, in addition to others of a military nature. The civilized world was deeply shocked to learn, fairly recently, that Poland, the eastern part of Finland, part of East Prussia, Estonia, Latvia, Lithuania, Romania, Czechoslovakia, the southern half of Sakhalin Island and the Kurile Islands were all put on the block and sacrificed and for what? Cheap, quick aggression by a frightful monster, which by comparison reduced the Nazis to mere pygmies! All this in spite of the Atlantic Charter and the Four Freedoms. The leadership of freedom loving people had done it again!

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We didn't begin to recognize the futility of this shameful technique of bartering the freedom of the helpless to gain only a false security for ourselves, until the fall of 1946. Until this time, our policy with Russia had been one of continuous, disgraceful appeasement. Moreover, we had started out to repeat our error of 1919 in our effort to make Germany a third or fourth rate nation. The implementation of a modified form of the Morgenthau plan and the overt effort to institute what, in effect, was "Jim Crowism" in our occupation policy, was stopped just short of ruin with Byrne's speech in Stuttgart in the fall of 1946, which marked the beginning of a change in policy. Since then we seem to be moving in the right direction. So much for background.

Now—specifically what steps and agencies must we employ to bring about freedom, and through it, security for all in the future? Since we have been maneuvered into the unenviable position we now find ourselves, our plan of action must provide for immediate and rather desperate steps in the effort to avert a global war, while at the same time we must initiate other measures which are long range in character. What are some of these measures?

We know that when a nation is reduced to *such* desperate economic levels, that its people do not have adequate food, clothing, shelter and medical care, a breeding center for violent social revolution is created. To counteract this, we should, therefore, continue the operation of the Marshal Plan in full measure and give such technical assistance to needy nations as is necessary to rehabilitate them sufficiently to care for themselves. It is silly to talk about not being able to afford to do so. Can we not yet recognize that our survival depends upon it?

Second, we should do everything possible to increase the strength of the United Nations to the point where it can cope immediately and successfully with any act of aggression anywhere on the globe. A fine start has been made in this direction and no threats or intimidation on the part of the Soviets or their satellites should veer us one whit from the direction in which the United Nations is moving. Let the Soviets take another walk. I personally feel it would be good for the health of the U. N. if they did.

In the third place the U. N. should help to create the military,

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industrial, and economic potential which can exceed that produced by the Russians, for it is this type of power which they fear most. They are bullies and as such they are, fundamentally, cowards! They will attack the weak, but will be very cautious in dealing with equal or superior strength. I wish time would permit some illustrations of this characteristic which I witnessed at first hand in Berlin in 1946-47.

In the fourth place, the Great Crusade for Freedom, with its establishment of a powerful radio station in Berlin, Germany, and several mobile stations throughout Europe, should be supported with enthusiasm, as a great agency in the struggle for freedom. This private enterprise venture, free from political control and diplomatic restraints, can and will beam the truth to the peoples of the world twenty-four hours a day. We must remember that, while the Marshall Plan can feed starving people, it will not necessarily change their thinking. While the Atlantic Pact with its complimentary programs of military preparation gives us military strength, yet again, this does not change the hearts of men. The most powerful of all weapons are the weapons of ideas and ideals. Through the Crusade for Freedom we can now begin, in an unhampered way, to give all peoples the basic data from which they can form the ideas and ideals of freedom. We can give the lie to the vicious propaganda of the Soviets which they have spewed all over Europe through the use of Radio Berlin. And incidentally, Radio Berlin is in the heart of the British Sector of Berlin, handed to the Russians as one of the countless appeasement measures we have been guilty of using. The devastation to freedom wrought by Radio Berlin can never be measured.

These, then, are some of the immediate measures which can be used to combat the Soviet spread of Communistic empiricism. Now, let us consider the elements of the long range program in the struggle for security through freedom.

Civilization has only begun to mature. It has made great strides in its spotty and turbulent evolution, but thus far spiritual values are not yet, to any appreciable degree, motivations to personal behavior or national and international policy making. Man's responses are a queer mixture of the most highly cultivated re-

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sponses to life situations, on one hand, and grossly base, on the other. We can swing easily and with perfect tranquility from the highest levels of social sensitivity, to the depths of cultural crudity, with the mere shifting of the elements of the social scene. Without mental disturbance and with a free conscience, we can, and do, implement behavior based on *any* set of values it seems convenient for us to choose. These kaleidoscopic changes can be effected as easily as the changing of a garment. Indeed, in our blackest moments, one wonders if civilization has made any imprint on our behavior.

The sum total of our unsocial and antisocial thinking and behavior results in inequities to others which are the root causes of social unrest. When the pressures become too great, they burst through the normal channels of social control into cultural convulsions which become a major threat to social stability. Our inability to remove the causes of social unrest have kept civilization from maturing. Again, may I emphasize that when our selfish motivations lead us to deny freedom to others, we seriously threaten our own security.

We have got to turn to the teachings of our respective religions and make them the driving motivations of life, else we perish. Time is running out. For nearly two thousand years we have given lip service to our acceptance of these teachings, but our behavior in every day life belies our full acceptance. The measure of man is not in what he believes, but in how he behaves. We are reaping what we have sown. We have created a colossal material machine which we cannot manage. It is not too late, but certainly not too soon, to direct our lives by spiritual values. If we do, we will asurvive; if we don't, we will perish. This is a man sized job for the Church.

Further, democracy is predicated on the assumption of an intelligent, informed electorate. To the extent that this is the case, and to that extent only, can democracy function. But in spite of all we have spent on education, we do not have an alert and fully informed electorate. Far too many of us, even among those in high places, are economically, politically and socially ignorant. We do not have the proper intellectual background to interpret the record

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of history, or the evidences found for good or ill, in the current scene.

The combination of social irresponsibility, downright ignorance, intellectual laziness and snug complacency create a complex and inadequacy in us which is frightfully dangerous to our freedom and security. These must disappear from our makeup or there is little hope for the survival of democracy as a way of life. Let me illustrate from recent history.

Beginning in the early 1930's, all the symptoms of a catastrophic social upheaval were evident. The unmistakable evidences of a violent social revolution were clearly discernible in Germany; the same evidences that were the forerunners of previous outbursts, yet not even our leadership recognized them as danger signs. There was the desperate, hopeless economic collapse, the growing turmoil of the masses, the instability of governmental controls, the persecution of the Jews, the attack on religion—all perfectly obvious danger signs of the coming explosion. Hitler even gave us the blue print of his program of aggression, yet we laughed it off as the fantastic ranting of a crazy paperhanger. But it wasn't. We had not learned how to interpret the signs of our times.

The same or similar evidences of *communist* aggression have been clear since the beginning of the communist revolution in Russia. The blue print of the general over-all plan outlined in the Communist Manifesto has been in our hands. Yet, with all these symptoms of the rise of another despotic attempt at social revolution and with the bald statement of the methods to be employed, we again gambled with loaded dice with the master despot and despoiler of freedom. Here is a task for a rejuvenated educational approach.

This means the schools and colleges and universities must act quickly in finding methods of producing alert and enlightened citizens. They must take the leadership in launching sweeping movements of adult education to up-grade the education of adults.

I have mentioned the return to religion as a basis for providing new motivations and a positive approach to a more informed electorate who can interpret the signs of our times as two of many long range approaches to a decent and honorable world peace.

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There are other agencies, many of them, but with my space running out I shall just mention, without discussion, a few of them which are important from the point of view of individual participation.

If each American family could "adopt" a family in Western Europe, the morale effect, as well as the material benefits involved, would deliver a tremendous blow against communism at the point of greatest effectiveness. By adopting a family I mean only sending it occasional packages of food, clothing and other articles in short supply. An inevitable concomitant of this is inter-family correspondence—a tremendous morale booster at a most critical time.

Similarly, if American schools would "adopt" foreign schools in the same manner, sending them school supplies, as well as food and clothing, the effects of this non-militaristic blow against Soviet oppression are incommensurable. The schools in Europe are fighting desperately against the terrific odds of limitless propaganda to inculcate in the minds of youth the ideals of freedom and justice. But they need help. Our boys and girls can give this help.

I am proud to be associated in a very small way with a great institution in the City of Utica called the "Overseas Friendship Center." This is a private endeavor dedicated to the purposes I have just mentioned. We have the names and addresses of thousands of worthy families, fully investigated, and in our three years of existence over 4,000 American families have adopted European families in dire need. We also have the names and addresses of hundreds of worthy, heroic schools and scores of our American schools have begun the great process of adoption.

I want to just mention one more long-range agency. We should expand on a colossal scale the program of exchange teachers and students between America and foreign schools.

In summary, I should say that we still have a chance to preserve freedom and establish security without a global conflict. But, if we continue to follow the old practice of attempting to do this by appeasement, which, in effect, means the loss of freedom to others—all is lost. We must not let down our guard for one moment. We must not be lulled back into sweet complacency by the false gestures of the enemies of freedom. We must issue blow for

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blow with devastating accuracy and power. In our personal lives and in our national and international policies, we must be selfless, and we must be guided by the great teachings and precepts of our religious faiths. We have tried everything else in the effort to adjust our relationships with other peoples and we have failed ignominiously. I am not saying that we are big enough, or smart enough, or self-sacrificial enough to do all this. But, I do say that if we don't, the future of civilization is in jeopardy. The *what*-after the cold war is in our hands. What shall it be, salvation or ruin?

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The National Council of The Churches of Christ In The United States of America

1—*The Division of Christian Education*

1—*The Commission on Christian Higher Education.*

With the end of this year, the National Protestant Council on Higher Education, under whose auspices this magazine has been published, will cease to exist and its functions taken over by the Commission on Christian Higher Education, of the above Council and Division. All of this was determined at Cleveland, Ohio when the National Council of the Churches of Christ was formed.

The officers of the Commission are the following:

Chairman, Dr. John O. Gross, Executive Director of the Department of Higher Education, Board of Education, the Methodist Church, Nashville, Tenn.

Vice-Chairman, Dr. Hunter Blakeley, Director of the Department of Higher Education, the Board of Education of the Southern Presbyterian Church, Richmond, Virginia.

Executive Secretary (one-third time) Dr. E. Fay Campbell, Director of the Department of Higher Education, the Board of Christian Education, the Presbyterian Church, U. S. A.

Editor of *Christian Education*, Dr. Bernard J. Mulder, Executive Secretary of the Board of Education, the Reformed Church in America.

Art and Christianity

by MARY K. PHILIPS*

ART IS OFTEN looked upon as the plaything of a special kind of irresponsible people, as an activity which can be of little value to solid, everyday people. So far as religion is concerned, this solid citizenry will accept good architecture as a comfortable aid to worship, and music as a necessary vehicle for songs of praise. They are also aware that many of the great paintings of ages past which now hang awesomely in museums have portrayed religious subjects. But they are hardly ready to accept art in general as of significance to them in the daily process of growing more Christ-like.

The aim of Christian teaching is to transform man into a more God-like creature—righteous, loving, self-less, joyous, whole. What, then, is the relation of art to this transformation? The very essence of the nature of God is His creative love. His supreme creation, mankind, apparently resulted solely from the desire to gratify this creative urge. Man, when he undertakes artistic activity (and art is an active, not a passive thing) also attempts to create for the sheer pleasure of creation, lavishing on his work a love and tenderness similar to that with which God watches over man, and his creation is equally pointless, from the material point of view.

The degree of man's originality is limited, however, for he must be content with re-creation. The materials with which man as creator works—tone, color, words, line, stone, clay, texture—all exist outside the realm of art. What is it, then, that transforms these materials into a work of art? It is the arrangement of these elements into an intelligible combination. The pattern of order and wholeness of a work of art promotes in the observer or listener a sense of order and wholeness which is akin to the "peace of God which passes all understanding." Its creator experiences this, with the exultation and joy which come from having accomplished its creation. The creation and perception of beauty brings with it the same outward-directed release of feeling which an act

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of love and good-will brings, perhaps explaining the connection between the words "love" and "lovely," with their diverse meanings.

The function of the observer or listener is also that of re-creator. As he perceives the pattern of interweaving melodies in music and the harmonies they produce, or as he perceives the patterns produced by colors in painting, he himself creates the whole design again within his own experience and in his own memory. It is true that if an individual is incapable of perceiving design in color or line in melody he is incapable of recreating the work of art as a whole, and for him it does not exist. Some art works are easier to perceive than others, their simplicity contributing to their beauty. However, it is the growing power to perceive more and more complex compositions, which brings with it an increasing power of creation, that makes one more God-like in this respect.

Not all artistic activity consists of the creation and perception of masterpieces. It is perhaps more important to create on one's own level of capability, whether it be clay modelling, wood-carving, paint daubing, or folk singing, then to listen critically and knowingly to the latest incomprehensible composition of some contemporary composer. Nevertheless, here again one should not be content merely with simple creation, but rather should be infused with the desire to increase his creative ability.

The implications of artistic activity are enormous. Through the art works one produces he helps to create the personalities of those who perceive it and recreate it, thus mulating Jesus, the greatest creator of personalities the world has ever known. Through appreciation of the artistic products of other ages one enlarges his experience, extending his own personality as he learns to understand the thoughts and emotions thus communicated. As he becomes interested in these people and their ideas he becomes less self-centered, more generous, closer to the truth about the nature of God and man.

Through artistic activity one achieves "self-expression." If we consider the inner "self" of man to be that divine spark of the Real Self, the ultimate Reality which we know as God, then we find in this "self-expression" all that is good, true, and beautiful in

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man. The artist who can create a work of art which stands through the centuries as a monument to human creativity has demonstrated his greater perception of the enormousness and power of that eternal Self.

When one realizes the great power of artistic activity to make man more God-like, he may wonder why artists through the centuries have become known as a Bohemian, dissolute lot. This characterization has fallen to many saintly, thoughtful persons who have not earned it nor deserved it. Those who have earned it may have intuitively perceived only one side of the personality of God, ignoring other teachings. They have fallen into the same sort of error as those leaders of Christian institutions who have had no qualms about promoting wars, burning witches at the stake, or torturing heretics, all in the name of Christ.

Such people, with all their learning, have had an incomplete picture of the true character of God. In the same way artists have often been unwise in their choice of outlets for the tremendous nervous energy generated during their creative processes. Yet nearly all the greatest artists of the world have been convinced of the existence of a great Mind which is the Author of all creation and beauty; the greatest thing in their works is their expression of this conviction.

Artistic activity can never be all-powerful in creating great Christian personality but, when experienced in conjunction with the teachings of Christ, has the power to make religion a tremendous, exciting thing.

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Chaplaincy Needs More Ministers

As the contemplated huge conscript U. S. military force is achieved, there will be need for some 1000 additional chaplains in the three branches.

Chaplain members of the reserves in each branch of service have recently by official order been summoned to volunteer. Right now the Air Force is seeking 300 young clergy to take up reserve commissions. Such numbers hamper plans for expansion in various denominations.

Collegiate Athletics and Integrity in Higher Education

by LLOYD FREDERICK SUNDERMAN

DOES INTELLECTUAL integrity have compunctions of significant potency to arrest the onward rush of professional dishonesty in our institutions of higher education? Does this mean that there have been manifestations of an academic heterodoxy the like of which has horrified some members of a profession which has been ennobled by tradition and philosophical idealisms? Do the recent revelations by the National Collegiate Athletic Association indicate a waywardness of the body politic in institutions of higher learning in America? Does the over emphasis on an extra academic subject indicate a higher educational anachronism out of place in planning a program of education for tomorrow's citizens? But before launching into the N. C. A. A. "sanity code" for athletics, there may be a need for tempering my readers by setting forth some of the prided conceptions which institutions of higher learning have emblazoned through the centuries.

Is it quixotic to contemplate with conviction the purposes of institutions of higher learning? Surely this can be no miasmatic fog which has stultified those who are responsible for the direction of academic pursuit. Does the dilemma about which we are to speak evidence premeditated action? The course responsible for such academic action must be partially attributable to choice. They who prefer intellectual discrimination must be willing to accept an accountability for their acts. Expiation for faltering academic integrity is often purchased at a high price. It was Santayana who said, "Those who cannot remember the past are condemned to repeat it."

We have come to envision institutions of higher learning as citadels of truth and knowledge. Although the latter flit incognito before discriminative scholarship, the scholar is ever seeking them regardless of the price to be paid in time and energy. But in any

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event all minds must be *trained to think* in order to search out truth and knowledge. There must be integrity of purpose before institutions of higher learning are able to challenge the highest purposes of man. Leaders can only expect to lead. Can an institution attain ennobled stature if it knowingly participates in questionable professional practices?

Further, the university and college must have standards and values. There must be concrete evidences of leadership. What other group has such potency for intellectual stewardship? It is a meeting place of *minds for minds to initiate provocative thinking*. Academic institutions are places where slovenly thinking is relegated to the ash heap of academic inertia. Eventually out of this melange of human weaknesses and pragmatic honesty will be born invigorated intellectual truths. I believe that a refresher is needed on what are the basic objectives of institutions of higher learning. That is why we have inserted these prefatory remarks lest we forget some of the purposes of higher education.

Now we superimpose on the above the travesty which has recently occurred in the operations of the N. C. A. A. We had supposed that the "sanity code" implied professional honesty, and any other idealistic apothegns which might characterize the action of the member institutions. Adopted two years ago, the N. C. A. A. code stressed the fact that intercollegiate athletics should be amateur in nature, "athletes shall be. . . required to observe and maintain the same academic standards," and "No member of an athletic staff or other official representative of athletic interests shall solicit the attendance at his institution of any prospective student with the offer of financial aid or equivalent inducements."¹

What happened in January of this year? Seven schools were before the N. C. A. A. because they had openly admitted that they had violated some of the principles for the conduct of intercollegiate athletics. The principles often referred to as the "sanity code" had apparently failed to achieve their purposes, because a larger number of member schools were unwilling to bring disciplinary action against the "sinful seven." Oscar Fraley, United

¹ "Principles for the Conduct of Intercollegiate Athletics." The Sanity Code Handbook. *National Collegiate Athletic Association*, p. 3-4. a

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Press Sports Writer has put it this way: "Only seven schools confessed voluntarily that they were giving more than the allotted aid to athletics when the N. C. A. A. sent out its fill-it-on-your-honor questionnaire. Those schools were Boston College, Villanova, Virginia, Maryland, VMI, VPI and The Citadel."²

"Nothing was ever better recommendation for enrollment. If your son goes to one of those schools, or is going there, you can be certain that he'll learn the meaning of honor as well as get an education."³ Now the N. C. A. A. officials did admit that: "We are not silly enough to believe that everybody else is complying." Certainly it is highly possible that a large number of schools not overtly under suspicion were tainted and operating in somewhat the same manner as the "sinful Seven," but frankly, they become the "honorable seven." What does this make of the N. C. A. A. Nothing but an academic, moral, and professional farce. Interestingly enough everyone at all connected with the situation will admit with blushing dismay that something is "peculiarly wrong."

Among the colleges belonging to the N. C. A. A. will be found institutions who want to represent high academic idealism and professional integrity. There are also a large number of church related colleges who profess to represent ethical standards commensurate with Christian standards. Everyone knows that collegiate athletics have become a *professionalized amateur* sport. Professing ignorance of the practices is the old ostrich stunt of hiding the head, only in this case professional conscience is screened by notoriety and screaming publicity and "dollars." It would appear that the major objective of many schools is to point with pride that "we won." But who asks "for what?" In addition, there is great avoidance of facing the issue of asking "at what price?"

Now physical fitness and a health education program are a wonderful idea. No attempt is made to insinuate that there should be any curtailment of the athletic program on any campus. Our invectives are aimed at those responsible for resigning standards

² "Why The Trend To Cage Sport?" Oscar Fraley, *The Indianapolis Times*, Sunday, February 12, 1950. page 28.

³ *Ibid.*, page 28.

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to the level of the non discriminative. We emphasize that there is a need of football for everyone and that every phase of athletics should be made available to all who desire it. We are violently opposed to drilling a few people at the expense of academic integrity and the remaining student body. If physical education has academic value it must share its values with the entire education program of an institution. Collegiate athletics is the campus prima donna. This is not as it should be. When there is academic de-emphasis there is a desecration of educational idealism.

There are college administrators, faculty, alumni, and professional people who are whole heartedly opposed to the inherent evils of amateur-subsidized-professionalized athletics in our institutions. Disingenuous academic integrity staggers them. There is no question but that they are pressured by influential alumni, sports writers, radio commentators, and big business. It is probable that in some cases administrative powers have been usurped or at least weakened. The professionalization and hypocrisy of the situation make mockery out of the tenets held sacred by all men of scholastic integrity. As the *New York Times* has said, "The sheer hypocrisy which exists in intercollegiate football is monumental and almost beyond belief."

Where is the ethical fibre that is supposed to characterize the leadership of our universities and colleges? Institutions of higher learning have constantly advertised that integrity, objectivity, scholarship, and training for effective citizenship were the undergirding principles consonant with an institution's "will and testament." It is possible that the new shibboleth for ethical standards is: "Right you are, if you think you are?"

All collegiate and secondary school athletics find themselves in a deplorable state of affairs. The academic world can no longer afford to maintain its neutrality. Slowly but surely professionalized amateur athletics in our institutions are beginning to crack under the pressure of their involvements. Among the schools who have forsaken football are the University of Chicago, Loyola, St. John's, St. Louis University, and Canisius. The competitive market for football players is great and the "star" players do not exist in

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sufficient numbers to be found on every team. It is certain that some schools do not have them.

Football does not need to be dropped. If a majority of the colleges would take a stand on professional honesty and redirect their thinking toward the job of preparing citizens for society, a pattern of sanity would enter into inter-collegiate athletics. There would be more participative football than ever before. Institutions would permit participative athletics instead of professionalized amateur athletics. They would find that they will not have to close their doors. The quality of competition within "Conferences" is one of degree. When the dust of a season's competition has blown away, what is left—I submit it is "dollars."

There is no middle road for academic integrity in evaluating professionalized amateur athletics in our institutions of higher learning.

* * * * *

Here are YMCA Personnel Requirements

Each year from 250 to 300 new men enter YMCA personnel ranks, coming from over 100 colleges. Schools from which many emerge are Springfield College and George Williams College (Chicago). College training is required for the "Y" secretary, plus 2 years of service during which 30 hours of graduate work in counseling, religion, group work, and "Y" history are required for certification to full secretaryship.

These men serve some 1500 YMCA's, of which 85% have 3 or less on their staff of full-time workers. 50% of all "Y's" have just one staff member. There are about 75 men employed in foreign lands, around the world, from North America. Greatest current growth of "Y's" in this country is in residential and suburban districts, where the recent census has shown population concentration now to be strongest.

Current enlistment folders giving in graphic form the set-up for "Y" work of all sorts, are available from any "Y".

Religious Quality in Teaching

by S. MORRIS EAMES

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RECENTLY A COMMITTEE was appointed on a large mid-western campus to evaluate the importance of religion in the life of the students and faculty. The committee met immediately following "Religion in Life" week which is an annual affair for the university community. The report which was made was mostly statistical with massive figures concerning the number of meetings held, the number of people in attendance, and the total number of people "reached" by the special emphasis week.

This writer does not object to a religious emphasis week on any campus; it rightfully belongs there. But some objection can be made to the evaluation which is purely statistical and leaves out one of the most important aspects of religious experience. My discussion is limited, however, to the point of how religious quality can enter into the class room, and while some people would not place what I am attempting to discuss under the category of religious experience at all, the contention is that here is an aspect of life that needs to be emphasized and cultivated.

First, let me explain what I mean by religious quality. Religious quality is found in those situations where the experience is pertinent to the growth of personality in all of its unified aspects. The totally religious personality involves more than the individual (humanism), for it is sustained in its context by conditions which lie outside it, yet are integral with it, such conditions including what we may call God and nature. Not every experience makes possible the achievement of the self or of the group in which the individual lives. But there are some experiences so moral and religious in their pervasive qualities that they give directional force to living and to the unified character of the persons involved.

More specifically, religious quality in the class room is found in the approaches to personalities—both on the part of the teacher and on the part of the students. Each personality is a "history," "a process of development," and must be understood in all the casual and rational factors which have brought it to a given mo-

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ment of existence. This fact applies to the teacher as well as to the students and religious quality emerges when each seeks to understand the other in the light of his past experience. There are causes and reasons for every person's behavior; the causes being the factors which have constantly played upon his life and which have liberate acts of choice to frame such matters into the personality shaped his attitudes, habits, and ideals; the reasons being those deliberate acts or choice to frame such matters into the personality structure.

There is a persistence of these personality structures and functions which come into the classroom situation. When the teacher does not know the background factors in the lives of his students, factors which give each personality a certain bent, then he is likely to rupture these personality structures beyond repair. The total effect of such a rupture may create a condition in the student where he thinks his personality is going in several different directions all at once. The teacher may start a long train of mental anxieties and conflicts which will do damage to the student for years to come. Again, the classroom approach of the teacher may be so foreign from the continuity of the experience of the students that it is never related to their total life outlook and living.

The attitude of the teacher can do much to set the quality of classroom experience for the students. There is much in the disposition of the teacher which we may deem "religious" attitudes. The attitudes of open-mindedness, of receptivity, humility, caution, heightened awareness, sensitivity, sharing, and willingness to admit human frailty and error are attitudes that make up the true disposition of both the scientist and the religious person. The sum of the various attitudes of the teacher may be termed his disposition, and disposition may be interpreted as spirit. Religious quality, then, may be found in the spirit of the teacher.

A word here seems appropriate concerning the attitude and method of authoritarianism in the classroom. Perhaps we have never really studied the ruinous efforts of this approach to the personalities involved, to the lives of both the students and the teacher. For the teacher it means that he has relinquished the right of anyone else developing an opinion and that he has disrespect for all minds except his own. This is just another form of egoism, of

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pride, and of a stifled religious spirit. For the students it hinders the development of independent judgment, of the brooding, searching disposition to understand and to integrate their understanding with their emotions. The authoritarian teacher may demand "respect" of a certain kind, but it arises out of fear and trembling, not out of appreciation for the quality of his life.

Too much of our teaching is limited to the teacher covering the material and the students "cracking" the test. This puts the interactions of the personalities in the classroom on the lowest level of education and religious development, and while some religious values may be accidentally created, they are not consciously controlled and persistently sought. Respect for personality is negligent, sometimes to the point of not being aware of other persons at all; desire to help grow and achieve a fruitful life is overlooked; willingness to let the free play of ideas operate to find truth, goodness and beauty are nil. These conditions may be regarded as negative religious qualities, or evils, in the classroom experience.

Not every situation in the classroom is a moral one, but many problems do arise which take on moral qualities. There is the matter of truthfulness, of being fair-minded, of honesty in scholarship, and the whole range of testing where cribbing or copying may become important. Such behavior on the part of students must be understood in the light of their personality habits and corrected on the basis of sympathy and desire for religious character. Too many times such behavior is reproached on the basis that it violates a code of the school or a more of society. Religious quality and concern for it can emerge in this experience, not to create a guilt feeling in the person, but to help him see the consequences of his actions and how any particular act will fit into the synthetic experience of the religious personality.

It is obvious on the discussion just presented that many people who pretend to be religious are not actually so, and their attempt to drag religion into the classroom, regardless of the subject-matter being taught, may do more harm for the religious quality of life than they think. Jesus had much to say about the people who appeared to be religious, who admonished their comrades, who boasted of their religious activities, and who took a "holier than

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thou" attitude. The teacher who brags about his church attendance is not the type of person who is being discussed in this type of religious quality. Surely all of us have observed teachers who never thought of their approaches as being distinctly religious, but who are the unassuming characters of scholarship and teaching that give religious quality to the lives of all their students.

I do not think that the religious quality of life is confined to the teaching of certain specified courses. It seems that so many people think that you must have a "course" of a specified kind to be genuinely religious. I do not intend to disparage any scholarly undertaking to study the religious experience of mankind, to analyze it, describe it and to integrate it into the total life of the personality. But I do think that the opportunity for creating a religious quality of life is found in every experience on the university campus. I can imagine a teacher of science, of art, or of philosophy making his procedures and the development of his experiences with his students in such ways that every one may have the religious quality pointed up in that particular classroom situation. While we have been discussing so much of late the total integration of the university life, we might explore the cooperative adventure of scientists, artists, and philosophers in creating in every classroom this religious quality of life. It seems to me that this quality of experience might be extended to give meaning and value to all of our campus activities.

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Southern Presbyterians Star Vocations

This fall the Presbyterian U. S. Divisions of Higher Education sets up a new Department of Christian Vocation, which will initiate a church-wide guidance program under executive leadership yet to be chosen.

In another move to equip clergy and other Church leaders, the Division has also decided to establish six annual Presbyterian graduate fellowships, preferably for foreign study, for teachers in higher education and for student workers and pastors. Awards are to be "generous," and made on a basis of strict merit.

Is Communism Congenial to The Oriental Peoples?

by JOHN B. NOSS

BECAUSE OF THE many qualifications that are necessary, generalizations in regard to the Oriental peoples taken as a whole are attended by great risk, so that I feel a very real diffidence in talking to the question before us. On the other hand, some attempt to clear up our haze as to the probable Asian reaction to Soviet Communism should be made without delay. Besides the qualifications I have mentioned, there are of course many unknowns which obscure our view and render clarity difficult; yet we know enough to make a beginning of answering our question. Taking both China and India into reckoning, the answer to our question is *yes* for five reasons, and *no* for five more.

For five reasons we answer our question, Is Communism Congenial to the Oriental peoples? with a *yes*:

1. The major problem in Asia is agrarian. The fact that the large populations of the Orient suffer from inequities in the distribution of land-holdings inclines many underprivileged millions to listen eagerly to Communist programs of land wealth redistribution. The situation in China is well known to most of us. The 400,000,000 and more inhabitants of that ancient land not only have long lacked a stable government, improved methods of agricultural production, adequate transportation, good medical care, and properly organized relief when famines occur, but have also had to deal with a property system rendered inflexible by ancestor-worship and rigid inheritance laws. The latter have resulted in long-standing inequities in land distribution, not open to adjustments by buying and selling in a free and open market. The situation in India has been critical in quite another way. Ironically, what the British have introduced there, namely, a strong central government, improved transportation, better methods of production, and, above all, better medical care, have led to a tremendous

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increase in Indian population since 1920. Although from 1911 to 1921 the population increased by only 2.7 millions, in the decade after 1921 it increased by 32 millions, and between 1931 and 1941 by about 50 millions. That adds up to an increase to the population of 82 millions in 20 years! At such a rate of increase, it will be difficult to feed the populations of India and Pakistan without more intensive cultivation of land and careful economic planning by the governments. The Communists not only promise equal sharing of all consumer goods but a redistribution of land. Millions will listen eagerly. They will easily be led to attribute their ills exclusively to predatory capitalism and British imperialism instead of to the increase in population which is the basic cause of their crisis.

2. For the most part, the peoples of Asia find in democracy a difficult concept. The possible exceptions are India and Japan; probably we ought to add Korea and the Philippine Islands to the list. In India the alien British and their own native-born Gandhi taught the people much of what political democracy implies. In Japan, a constitutional democracy under a limited monarchy has been in existence for over fifty years; but many Japanese do not yet know what democracy is; the democratic tradition has never sufficiently developed; and the recent fascist control of the government by the military has introduced much confusion. Although we may say that *village* democracy has existed in all parts of Asia for centuries, the fact is that democracy on a larger scale, especially representative democracy, is not within the scope of Oriental political and moral imagination. Hence, the Russian distinction between the so-called *people's* democracy they advocate and the so-called *plutocratic* American democracy which they condemn has already proved very effective for the Communist cause. Lack of experience of democracy has permitted a widespread misconception at this point.

3. The slogan, "Asia for the Asiatics," has scored heavily for Communism of late. The Japanese used it before World War II for their propaganda purposes; the Russians now conceal their expansionist designs by also urging it. The fact that the United Nations stand for complete national independence for each country

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and freedom from outside control is not widely understood. The East has the feeling, rightly or wrongly, that to achieve independence the control of the West has had to be thrown off, and that the West naturally wants to win back the power it has lost.

4. Perhaps the most telling point in Communism's whole array of arguments for revolution is the claim that its adherents are aflame with disinterested Marzian zeal for justice for the common man, the humble worker, the economic under-dog. The softer policy of Western advocates of reform, which follows roughly the Confucian policy of reform of society from the top by winning the ruling classes to humanitarian change, is much less persuasive. It is of some importance, in this connection, to observe that the Christian missionaries who have worked among the common people have made a much more lasting impression on the Asian peoples as a whole than have the advocates of appeal to the heads of states.

5. The Oriental concentration on such goals as peace of mind, harmony, and mystic contentment can be counted on to set up the negative conditions for Communist success by paralyzing the disposition on the part of many millions to resist the powerful movements toward change set up by Communism. Although this might be said to be an irrelevant point to make, I mean simply that Communism may be able to count on initial compliance on the part of many millions. There will be many who will not be against them and therefore will be for them.

* * * *

BUT THESE FIVE factors of advantage for the Communist cause are matched by other factors not in their favor. It is a historic fact that several varieties of both fascism and communism have been advocated and tried in China and Japan in both the far and the recent past. In the 5th century B.C. in China, Mo-tzu taught a way of life that would have resulted in an ancient form of communism had it been more successfully applied; his school of philosophers practiced communism among themselves. But the Chinese of the time tended more toward the fascist theories which were eventually adopted and put into effect in the 3rd century B.C. by the builder of the Great Wall, Shih Huang-ti. It is not

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germane to our topic to do more than to say that the fascism he forced on the Chinese people didn't "take"; it perished with him. Although in Japan and India no clear case of communism has ever appeared, in Japan totalitarian control of the whole nation by a military dictatorship has gone for long periods of time unchallenged. Since fascism has had more success in Asia in the past than communism, it may be asked whether the Stalinist combination of fascism and communism will succeed in the present day.

I believe that there are five reasons for believing it will not finally succeed.

1. Communism demands total subordination of the individual and his family to the state, as we surely know by this time. Mao Tse-tung knows this quite clearly. He wrote a little essay on liberalism in 1937, which contains this passage: "Liberalism in collective organizations is extremely harmful. It weakens solidarity, loosens relations, slows down work, diversifies opinions, deprives the revolutionary camp of the right organization and discipline." He went on to say that liberals are too tolerant; they do not denounce or report the "obvious misdeeds of acquaintances, relatives, schoolmates, intimate friends, loved ones. . ." In short, they don't work exclusively and singlemindedly for the collective organization; they have weakening personal loyalties. Now I believe there are few who know the great peoples of China and India who can believe that they can become true communists in the all-out sense. In China family loyalties have always been intense. I heard the other day about an incident during the Japanese occupation. A Chinese youth had been condemned to be shot for anti-Japanese underground activity. An uncle of the youth went to the Japanese commandant and pled with him for the boy's life. The boy was an only son, and the family line could be continued only through him. "Shoot me in his place!" the uncle begged. The commandant understood. He let the boy go and executed the uncle in his stead. Similarly strong family loyalty exists throughout Asia. In India, not only is there strong family loyalty but also a staunch individualism that will in the long run probably prove an insurmountable barrier to communist regimentation.

2. Communism has so far meant rigidly imposed state-fixed

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quotas of production in factory and on farm, and price pegging all along the line. This kind of over-all control of production and distribution is harder to achieve in the Orient than in Europe or America. Should the Communists come to power anywhere in Asia, there is bound to be widespread passive resistance; the Orient has encountered this kind of control often in the past, in both China and India, and will quietly sabotage the fixing and raising of quotas, in the ancient and accustomed manner.

3. Communism demands continuous and unslackening enthusiasm for its whole program, without dissent at any point. Public meetings, parades, lectures, all official functions must be fervidly and in person supported. Perhaps India and Japan would meet the Communist requirements here more easily than the Chinese. But it is difficult to see how any people could stand it for long. Recent reports from East Germany indicate that even there, where Hitler commanded sustained enthusiasm and hearty support of Nazi public demonstrations, the people are tired to death of the constant call upon their professions of zeal for Communism. Hence one ponders long the reaction of that very distinguished Chinaman, Dr. Hu Shih, now in the United States as a refugee, when he received the report that his son had made public in Hong Kong a description of him as a reactionary and therefore "the people's enemy and also my enemy." Not too much upset by this, Dr. Hu explains: "We know, of course, that there is no freedom of speech . . . in Communist countries. But few realize that there is no freedom of silence, either. Residents of a Communist state are required to make a positive statement of belief and loyalty." The intensely sincere people of China and India cannot endure this for long.

4. An outstanding present fact about Asia is the upsurge of nationalism. Basically, in that area of the world, this indicates simply the wish to be independent and free. Insofar as Russian Communism runs counter to this wish, insofar as the communist movements in China and elsewhere rely too much on Russian direction and in consequence subordinate their country's good to Russia's expansionist aims, Asians will show opposition.

5. Finally, there is a two thousand year old tradition in

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Asia repudiating violence and intolerance. The "extraordinarily violent and immoral" technique of the Communists, as Nehru has phrased it, their deliberately deceptive doctoring of facts about people and events, their denial of spiritual reality in the name of a bald materialism, are shocking to thoughtful Asians. These more thoughtful folk are not opposed to the socialist side of communism, but they value truth, personal integrity, tolerance and the spiritual qualities that accompany kindness and nonviolence. They will yet be heard from.

On the whole, then, one tends to be optimistic about the long view. Though Communism will have its successes wherever depressed millions yearn for improvement in their lot, the rigor and brutality of its methods will disillusion and turn against it millions of Asians.

One raises a final question. Is Communism really congenial to anybody, even to the Russians themselves? Is it not a means to an end? Is it perhaps to all but the most fanatical Communists a sort of drastic necessity, an heroic common endeavor toward a desired end, but not personally pleasant in any deep sense, not finally agreeable? How long, then, will the *Communists* find Communism congenial?

* * * * *

Council and Commissions Meetings

The National Protestant Council on Higher Education, which held its last official meeting in connection with the sessions of the National Council, will share in the meetings of the Association of American Colleges at Atlantic City, January 7-11. The Council will meet on Wednesday afternoon to hear reports from College Presidents on National Church College Day, and to hear plans for the next observance on April 8, 1951. Claridge Hotel.

The Commission on Christian Higher Education will share in the meetings of the Division of Christian Education Feb. 10-17, at Columbus, Ohio, at the Deshler Eallich Hotel.

One Book and One World

CALVIN T. RYAN

TO SAY THE Bible in its many versions and translations is the most important book in the world is easily accepted by a great many people. It is the only book whose general content has not been essentially outgrown, if not discarded. We may not stop to question the claim of its importance and, for no other reason, than that superlatives are not sufficiently attention-getting.

Americans have had their ears dulled by rattling superlatives. They are no longer stunned by superdupers, and radio advertisers exhaust the adjectives in their thesauri without excelling the ordinary *barker* at a Mid-West county fair. Americans have been reared on braggadocio. "Gigantic sales" has ceased to pull in customers. Now the sales are "terrific." "End-of-the-month," "Pre-inventory sales," and "Seventy-fifth Anniversary Sales" are on a par with Spring Hats and Fall Topcoats.

When the Methodist Publishing House placed an order for 20,000 copies of the "The Most Important Publication of 1946," the Revised Standard Version of the New Testament, it was news. But the superduper order of the Methodists was soon superseded by the opening of the baseball season, and readers found other superlatives virtually dangling from their newspapers. The "greatest" and the "most important" and the "tallest" and "the largest" were ordinary expressions used to describe an Iowa farmer's corn or hog production. Such epithets had no attention-getting power when applied to a mere book which "nobody reads."

What the Bible really needs is a *barker* from a Mid-West county fair, who knows the lingo that goes with "the greatest show on earth." He might get people to buy the book, and perhaps to read it. Such an accomplishment would produce results unsuspected in quieter circles. We can trust the Bible for that. The miracle of Pentecost happens every year to the Bible. It too seems filled with the Holy Ghost.

Professor Ryan teaches in State Teachers College, Kearney, Nebraska.

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Contrary to the logic of the utilitarians, who said we should first civilize people and then give them the Bible, experience has taught that just the opposite is true. Let Christianity go first, and then let the arts and the sciences follow, and progress can be made. It is not without reason that the Bible has been called "The Pioneer of Civilization."

W. C. Coleman, president of the Coleman Company, Wichita, Kansas, believes the Bible the greatest book ever written on business. Mr. Coleman attributes the success of his \$30,000,000 annual business to what the Bible teaches about right contacts and right dealings with people. Mr. Coleman thinks Paul and Solomon knew what they were talking about, and what they said still applies.

One would assume that men like W. C. Coleman must know their Bible. Unhappily not all business men do. For some inconceivable reason parents will teach their children nothing about the Bible, and thereby deprive them of the greatest book on how to be successful and happy that has ever been written. In a college class of thirty-three, the writer discovered not a single one could spell Crucifixion correctly, and while many did not know the Mother of Jesus, others thought that Solomon baptized him, and that Isaiah wrote one of the four Gospels.

Lincoln may have gotten his Gettysburg address from the Old Testament; John Ruskin may have been educated on and by the Bible; Samuel Taylor Coleridge may have said that no one brought up on the King James version could have a vulgar style; Shakespeare may have quoted the Bible hundreds of times and named his daughter for a woman in the Apocrypha; and twentieth century writers may say that it is the most important book in the English language; nevertheless, the general public is mildly interested. Keeping the Bible on the best-seller list is no proof that it is widely read by Americans.

When the Indian prince visited England, studied the land, the people, and the government, he was curious to know what had produced the wonderland. He asked Queen Victoria. The good Queen turned to her table, put her hand on a Holy Bible, and told the questioner—"The Bible."

Conceivably, the scholar's emphasis on the simple prose of

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the King James Version, which has become for many people synonymous with the Bible, its one-syllable words, and its greatness as literature, has been destructive of its acceptance in some quarters. Americans in particular have become accustomed to superlatives. They are impressed with long words. Even ministers,—yes, moving picture actors, too—discover that the King James Version is *not* in one syllables, and that the prose may be racy, even a bit rough-shod. The language is for the ear, and the ear opened often comprehends what the mind fails to understand.

The Bible, from its beginnings to the present, has been lost and destroyed many times, but always it has been rediscovered. In 1947 some rolls were discovered in a cave south of Jericho. It seems that some Superhuman Hand made sure that the Bible should be preserved.

Apparently the Law, the basis of the Hebrew Holy Scriptures, had been lost, for we read that it was found in 621/25 B.C. Some years later, in 444 B.C., it was found again. Those who overcame the Hebrew people during the next five hundred years developed the habit of automatically destroying their sacred literature. Somehow a few copies of the Law, the Prophets, and the Writings managed to escape each purge.

When the monks landed on the island of Thanet in the seventh century with their library of nine books, the Bible among them, they were given permission to teach, and the Bible was their textbook. Again the people must have lost interest in the Bible, for by the time of Henry VIII they were ignorant of its contents. They did not know in what language it had been written. It was said that, "there was now a new language discovered called Greek of which people should beware, since it was that which produced all heresies; that in this language was come forth a book called the New Testament, which was now in everybody's hands, and was full of briars and thorns. And there had also another language now started up, which they called Hebrew, and that they who learn it were termed Hebrews."

The Reformation was sufficiently powerful to render harmless the "briars and thorns," and when the Bible was ordered read

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in the cathedrals, special instructions were necessary to hold back the crowds.

Something about the Bible gives it perennial life. Its development in English reads like a romance. Portions of it have been translated into more than a thousand tongues. From Chaucer to Charles Laughton, people have found it interesting reading. Where intellectual life has stagnated, the Bible has restored it. Its characters and thoughts have been the source and inspiration of modern art, literature, and music. Where business men have tried to follow its teachings in their business they found that it works. It may have been a left-handed compliment to Christianity when the Russians turned back a truck load of Bibles from the Western Zone, and gave as their explanation that the Bibles were propaganda.

Strange, isn't it, that many have inherited the idea that the Bible is pretty dry stuff, all right for the pulpit, and for those who live in such fear of death that they need a kind of immortal security. How untrue! The Bible has more hero stories, more splendid love stories, more rousing adventure stories, more thrillers, more dramatic poetry, more charming lyrics, more wedding songs than any like number of books that you can find in any language. It is an anthology of religious literature. The King James Version commonly read by Protestants has sixty-six books in its canon. The Douai Version, commonly read by Catholics, has seventy-two books. The Holy Scriptures read by the orthodox Jews corresponds with the Protestant Old Testament, and is still divided into The Law, The Prophets, and The Writings. The time covered by both Testaments is reckoned in thousands of years. The story begins in a garden. It ends in a celestial city.

A book must be of stupendous worth to warrant the superlative of the most important book in any language. Homer was to ancient Greece a Bible. For hundreds of years Homer has been read and studied by both Greek and barbarian. Of him one writer says, "Homer gives every man as much of himself as the man can take." That can be said with equal truth of the Bible. It will give to every man as much of itself as the man can take. A life time of reading will not dull a single passage. Ruskin was no fool,

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and he declared the Bible educated him. It cost thousands of dollars to bring the newly discovered rolls from Jerusalem to Washington, D. C., and display them in the Congressional Library. The Presidents of the United States who have placed their hands on the Bible as they took the oath of office must have felt it was no idle gesture. But our youth are permitted to grow up, go through high school, and on to college, if not out into life, and not recognize the Ten Commandments when one is quoted, or the Twenty-Third Psalm when they see it in print. These same young men may know all the new rules for this season's baseball, football or basketball games, and be wholly ignorant of the greatest Rules of Life ever written, Rules that do not change from year to year. Perhaps they are telling the truth when they say they have never heard of them.

The semanticists are making some elaborate claims for the effect of language on our sanity and health. But the Bible has more to say about man's speech, his language usage, than on any other one thing, with the possible exception of sin itself. What Jesus says about the "idle word," and that "A good man out of the good treasure of the heart bringeth forth good things," has priority of the semanticists' claims. In the Wisdom of Sirach, or Ecclesiasticus, we are told:

And the abusive and the proud are tripped up by them.
Listen, my children, to the discipline of the mouth,
For he who observes it will not be taken captive.
It is through his lips that the sinner is caught,
A man who swears a great deal will be filled with iniquity,
And the scourge will never leave his house.

One can say that it is better for a man to know the single expression, "In the beginning, God," than to be able to take the name of the Lord in vain in every so many different languages. It may become obviously inconsistent for a person to say: "Our Father, who art in heaven," in one breath, and in the next, take the name of God in vain. General Washington was right when he told his troops not to take the name of God in vain, for he was asking God to help them in their work. The speech manners of

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the Bible are just as sound, and make for just as much power of communication, as do either Emily Post's *Etiquette*, or any of Dr. Flesch's books on "Plain English."

A recent editorial writer has said that in the matter of word choice and usage, "a good ear is better than a dictionary." However, in the same issue of the paper, a writer, perhaps the same man, begins his editorial with: "A lady pedagog at Wellesley has written a book, etc." And we wonder about the writer's ear. Obviously the writer meant to *slant* what he was to say about the book, and the writer's thesis, and then his choice of words would be a matter of taste. In the Bible no writer "slants" his communications. He may have "a widow woman," but he will also have:

Many waters cannot quench love,
Neither can the floods drown it.
If a man would give all the substance of his house for love,
It would utterly be condemned.

One may also have:

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.

I turn to Laird's *Promptory* under "monumental," and find grand, impressive, majestic, magnificent, stately, august, massive, lasting, perpetuating, stupendous, glorious, immense, solemn, celebrated, commendatory, triumphal, panegyrical, paenlike, eulogistic, moving, memorial; see GREAT, IMPORTANT.

Any or all of these synonyms would under appropriate conditions apply to the Bible. But only a few of them would be used by the carnival *barker*.

Let us turn to "grand." Close to fifty synonyms! And all would again apply to the Bible, if fittingly chosen. Here are more of the words one might imagine a *barker* using. We can imagine such a person using "world-wide," "far-flung," "mighty," or "dazzling."

Equally remarkable is "important," with its fifty-four legiti-

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mate synonyms and its ten slang expressions. We can hear the *barker's* crying out, "big-league," "highmuckamuck," and "double-distilled."

But running down related words in a book of synonyms is as endless as a round-robin letter.

We may hesitate to resort to the superlatives fitting for the *barker* at the county fair, or those used by Hollywood publicity agents, but the language of some of the Prophets is none too refined. If the Bible is the most important book in our language, more people should know that it is commendatory, stupendous, incomparable, priceless illimitable; yea, even top-notch, four-star, and front-page.

Maybe if we could borrow some of the super-duper language of the commercial radio announcers we might make some headway in telling the world about our product. Americans require a noticeable amount of noise and many bright lights to attract their ears which may hear not, and their eyes, which may see not.

The Bible *ought* to be *the* book for the One World. It will not be until it is better known. We are definitely a "scottish" people, like the Judeans, we "are wise to do evil, but to do good they have no knowledge." If the United States is God's last chance, as Emerson foretold, then we better show the blind Samsons who are tugging away at the very pillars of our national and spiritual life that we are possessed of a heart that pumps the spiritual blood given us by the One God Whom we worship, and that we have learned of Him through His Own Word.

If the greatness of the Bible exhausts all the commendatory adjectives in the English language, then we ought to be prepared to shout its greatness through the air, the very earth itself, so that the nations of the earth may know.

* * * * *

One College as an Example . . .

Ten years ago Yale College records showed 15 men indicating their intention to become ministers; during the last year there were 150. In dozens of other colleges the comparison is similar.

Faith in American Institutions

JAMES G. HOLLAND

This year's Forum theme, "Shaping Things to Come" is a subject of intense interest to your Military Academy. From its very inception in 1802 to the present day this theme has been a primary principle of West Point. The turn of events of the past decade which has seen a major share of leadership in world affairs devolve upon our nation has been matched by an intensification of interest in this theme. This follows quite naturally for the greater burdens that now rest upon our shoulders no longer leave us that comfortable margin of security which in the past has led the citizens of this nation to accept their evolving institutions largely as a matter of course. These institutions of ours were brought here from England and western Europe. Transplanted with many struggles and untold hardship they speedily took root and, growing apace in the bountiful blessings of this land, they matured in our cultural climate into unique American institutions.

Grave as were the threats of two world wars to our institutions, those hazards are today dwarfed by the enormity of the perils now confronting our allies and ourselves.

The mantle of world responsibilities has come to rest upon our shoulders. We are moving from a phase of fire brigade action in discharging our duties to the world toward a long range program. It is of the greatest importance that, as we enter into the period of contemplation of this forum, we stop and consider the reality Mr. Elihu Root pointed to over 20 years ago when he wrote we must "learn the business of foreign relations."

As our basic American institutions—the family, the church, the state and the economy—have contributed to the solution of our past problems in the continuum of the American democratic tradition, we must turn to them again in this day of our newfound world leadership and rededicate our faith in them. These institutions must in turn be rededicated to the major problem confronting western civilization today—the preservation and development

Lt. Col. Holland, of the Dept. of Social Sciences, U. S. Military Academy at West Point, spoke on the above subject at the Christ Church Forum, N. Y.

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of the democratic way of life—that way of life which not only means the rule of the majority but also consideration for the minority and respect for the dignity of the individual.

All of our national resources, intellectual and moral as well as physical, must remain mobilized for an unforeseeable period to come if the western tradition is first to be preserved and then strengthened to the degree where its security is no longer threatened.

Foremost among those resources which bear directly upon American institutions is our educational system. As pointed out by the Special Advisory Commission to President Truman in its report of May 29, 1947, a high, nationwide level of education is indispensable to integrated national security. However for our task of world leadership the American educational system cannot be satisfied with the training of minds; it must also mold character. We can profitably turn to that country from which we received our mantle of world responsibility, Britain, to find an answer to this problem. It is not mere good fortune that Britain has had a wealth of material from which to draw her leaders in world affairs. As early as the middle of the last century Britain's educators recognized the need for this type of man and so fashioned her education system that the end product was adequately prepared to enter upon a career of responsible leadership in international affairs.

If I may be permitted to draw upon the motto of the school that I represent, we need go no farther afield than the Hudson Valley in finding a formula upon which we can base our dedication to world service. That motto consists of three words: Duty, Honor, Country. These, I submit, are the three keys of character. They are essential elements that our American institutions must instill in us if we are to meet and fulfill our obligations to the peoples of the world. It is through the media of the schools of our nation that these essential elements of character can best be reinforced. Duty implies willingness, loyal execution and the sacrifice of personal interest. Country implies devotion, not only in mortal struggle on the battlefield, but also in the tedium of unspectacular service. Honor is the keystone of this trinitarian arch.

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Without it all principles, ideals and beliefs are meaningless. In it we have the cutting edge of the sword that will remove the glittering trappings of lies which robe the ugly body of communism.

This trinity of principle is not offered as a panacea. It is the heritage of the American people received from Washington, Hamilton, Jefferson and Monroe. We must adhere to their high ideals if we are to meet the test of our present commitments. America can now find in them the source of moral strength for the discharge of world leadership.

There is one other factor which underlies, which is woven into our American institutions—and which needs re-emphasis—freedom. By freedom, I mean that freedom of mind and spirit which Secretary of State Acheson has called "the most dynamic and adventurous idea ever to seize the minds of men." It is this freedom that has molded our heritage of Western civilization into American institutions.

This Forum may well point up these dual ideas. First, that our own faith in freedom is a fundamental faith which guides our every thought and our every action, and second, that no one is free who is ignorant of the forces and events shaping his destiny.

In reasserting our faith in American institutions, we must recall that their foundation rests upon American democracy and that underpinning American democracy is freedom. In the last analysis, then, we must rededicate our faith in freedom not only for Americans but for the peoples of the whole world.

* * * * *

Methodist Camps Reach Many Thousands

Because summer projects for youth in Methodism are one of the chief source grounds for candidates for church vocations, the 1950 totals of youth reached there are significant: 150,000, in 775 camps, assemblies, and institutes. During 10 years such young people have invested over two million dollars in the Methodist Youth Fund, for missions.

A Study in the Lutheran Church on

The Entrance Requirements Of Colleges

EDWIN T. GRENINGER

WHOM SHOULD go to college? At one time this would have been a purely academic question because there were few who could meet the requirements. Today, however, it is widely recognized that a college education should not be the privilege of a few but a possibility for the many. For some state colleges and universities the new conception presents a problem not of who but of how many should come to that college. Required by their charters to admit all graduates of high schools within the state, these colleges face the major problem of finding room for all who would enter. This same problem is facing all colleges but for many of them it is not the only one. Especially for the privately owned schools, the selection of students is a real problem. These schools have high academic standards beyond the attainment of some students; they have a traditionally limited student enrollment; they offer specialized curricula; or they were established to cater to students from a particular religious group.

The twenty-five schools in this study are among those mentioned in the last category. Many of them were established to provide the pre-seminary training for prospective ministers of the various American Lutheran Church groups. Since these schools originally served this restricted educational purpose it was thought that an investigation of this group would make a worthy study showing how schools of this type have adapted themselves to present trends in entrance requirements as they now prepare their students to be—in addition to clergymen—doctors, lawyers, engineers, teachers, nurses, musicians, or business men.

As no previous study of this group's entrance requirements has been made, the present piece will be unable to determine whether policies have changed in any respect with the passing of years. The present policies were gleaned mainly from Brumbaugh, *Handbook of American Universities and Colleges*, 1948 edition, and from the catalogues of the respective schools. Most of these

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catalogues give the 1950-51 announcements; the remaining few give those for 1949-50.

TABLE I, THE DISTRIBUTION ACCORDING
TO REGIONAL ACREDITING AGENCIES

College or University	Middle States Assoc.	North Central Assoc.	Southern States Assoc.	North- western Assoc.	Not Accredited	Assoc. American Univ's.
<i>American Lutheran:</i>						
Capital		1				1
Wartburg		1				
<i>Augustana Synod:</i>						
Gustavus Adolphus		1				
Bethany		1				
Upsala	1					
Augustana (Rock Island)		1				1
<i>Evangelical Lutheran:</i>						
Augustana (Sioux Falls)		1				
Concordia		1				
Luther		1				
Pacific Lutheran				1		
St. Olaf	1					1
<i>Lutheran Free:</i>						
Augsburg					1	
<i>Missouri Synod:</i>						
Valparaiso		1				
<i>United Lutheran:</i>						
Carthage		1				
Gettysburg	1					
Hartwick	1					1
Lenoir Rhyne			1			
Midland		1				
Muhlenberg	1					
Newberry			1			
Roanoke			1			

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Susquehanna	1					
Thiel	1					
Wagner	1					
Wittenberg		1				1
Total	7	13	3	1	1	6

According to Table I the twenty-five colleges and Universities are supported by six of the different Lutheran Church bodies. The table also shows that all, but one of the schools, are accredited by the regional accrediting associations and that six of the schools have been recognized by the Association of American Universities prior to 1949 when this body ceased its accrediting activities. Having their greatest strength in the Midwestern States, it is to be expected that the Lutherans will have more colleges in this area. The column headed by the North Central Association of Colleges and Secondary Schools which serves the Midwestern region warrants this expectation. It shows that this region has more colleges than all the others.

With the four regional bodies being represented by one or more institutions the conclusion might be reached that any significant policy line which is uncovered in the course of this study will be indicative of trends within that region or even within the whole of the United States. However, such is not the purpose of this study nor does the author believe such an assumption is warranted. His conclusion is that these are policies being followed by this particular set of colleges.

It ought also to be pointed out that although in all of these schools the Christian doctrine is centered around the Augsburg Confession, and the Apostle's and Nicene Creeds, the doctrinal agreement is not as unified as might be imagined. The various Church bodies supporting these institutions are characterized by minor differences in doctrinal and dogmatic beliefs as well as by language backgrounds. Augsburg College is a case in point. The Free Church, which supports this school, broke away from the other Norwegian Churches, now the Evangelical Lütheran Church in America, because there was disagreement over the college's policies. Therefore, if the Church bodies cannot be in absolute

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agreement, it is not to be expected that this group of schools will override their traditional backgrounds by presenting a uniform picture.

As the college's primary function is to give an academic training, the first entrance requirement examined should be the amount of academic preparation required by the various schools. Table II does this.

TABLE II, NUMBER OF UNITS REQUIRED
FOR ADMISSION

<i>Number of Units</i>	<i>Number of Schools</i>	<i>Percent</i>
11	2	8%
12	4	16%
15	16	64%
16	8	32%
No Statement	1	4%
Total	30	124%

*Note: the percentage is based on 25 schools.

When the first American college, Harvard, opened its doors, the academic requirements were that the applicant be able to read the Latin author Tully extempore, to speak true Latin prose and verse, and to decline perfectly the paradigms of names and verbs in Greek. None should claim admission before such qualifications. (1) By ignoring the amount of time involved in arriving at the proficiency necessary for the above requirements, these two subjects might be considered units. Even were each of them transcribed into the equivalent of 4 modern units since only four years of latin is offered in the modern high school, Harvard's first requirements would be short of the 15 units required by 64% of the present group or of the 16 units demanded by 32%. Actually the 15 units and the 16 units are the same amount. The 15 units are the Carnegie units (2) in which by some mysterious process four

(1) E. C. Broome, *A Historical and Critical Discussion of College Admission Requirements*, (N.Y., 1902) p. 185.

(2) According to Howard J. Savage, Secretary of the Foundation, in "The Carnegie Foundation and the Rise of the Unit," *The Carnegie Foundation for the Advancement of Teaching, Forty-Third Annual Report* 1947-48, p. 29, the foundation did not invent the term "unit" or its definition. All it did was to use the unit "as one instrument in an endeavor to bring order out of chaos."

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years of high school English are reduced to 3 units. By giving four years credit for 4 years of English one has the 16 units.

Although the unit is now a standard term, six schools provide a definition with Midland providing the most complete. To make sure that the definition covers all possible situations a unit is defined as thirty-six weeks of five forty minute periods each week, thirty-six weeks of four fifty minute periods each week or one hundred-twenty periods of six minutes each. (3) Concordia College says the laboratory periods should be twice as long as the recitation periods. (4) The two schools requiring only 11 units have this requirement for students graduating from the three year senior high. The same is true for the four schools accepting 12 units. In all six cases these demand 15 or 16 units from students of the four year high. Wittenberg is the school which does not make a statement regarding the number of units it requires for admission.

According to M. E. Gladfelter's 1937 study of 146 schools of higher learning scattered all over the United States, 115 or 78.8% of them required 15 units for admission and only 10 or 6.8% required 16 units. (5) L. E. Tomlinson in his 367 school comparison of entrance requirements in 1932-34 with those of 1944-45 has found that approximately 60% of the colleges, he examined, have either retained their 1932 entrance requirements or have made requirements more prescriptive. (6) Thus it is safe to assume that the 15 units are still standard with the majority of colleges throughout the country. In view of the above the majority of Lutheran colleges are in line with current practices. Should the proportion of Lutheran colleges requiring 16 units seem high when compared with Gladfelter's figures, it should be borne in mind that two of the schools, Hartwick and Wagner, are in the State of

(3) *Midland College Bulletin* XLVII, No. 4 (May 1950), 33.

(4) *Concordia College Record* 54, No. 3 (April 1950), 45.

(5) "Status and Trends of College Entrance Requirements", *School Review* XLV (December 1937), 741.

(6) *College Entrance Requirements* (Portland, Oregon, 1945), p. 40. It is interesting to note that Tomlinson finds Wittenberg to be among this 60% because on p. 48 he lists Wittenberg as being less liberal in 1944 than in 1932. In the latter year the only stated requirement was a diploma or certificate from an accredited or recognised secondary school.

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New York. With most of their student bodies coming from that state it is natural that these two schools be guided by the New York Board of Regents requirement of 16 units for graduation from high school.

ONCE THE TREND in the total number of units required is determined, the next question arising is "do the colleges tell the prospective students what should be studied and how much of each subject they will accept as a minimum?" Table II answers the first portion of the query while Table IV deals with the latter portion.

TABLE III, PRESCRIBED UNITS

Number	Prescribed	Recommended
0	2	
4	1	
5	2	
5.5	1	
6	1	
7	3	2
8	4	
9	3	
10		2
10.5	2	
11	3	
11.5		1
12		2
13		
14	1	
Totals	24	7

The first thing to be note from the above table is that the two columns, when totaled, add up to 31 or 6 more than the number of Lutheran Liberal Arts Colleges. This excess number is caused by four colleges having two sets of prescribed or recommended number of units and by one college having three sets. Susquehanna University has three sets—for the AB it requires 9 units, for the BS 5 and for the BS in Music Education 0. St. Olaf College recommends 12 specific units for the AB although it requires a total

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of 14 academic units for general admission. Another of the duplicating schools, Valparaiso University recommends 10 units for students entering the college while prescribing 8 for those desiring to be engineers. From Students for the AB Thiel demands 8 units and only 7 from those seeking to enroll for the BS. Midland asks for 4 units from those coming from a three year senior high school and 7 from the four year high school student.

There is another type of prescription—the general. In this type schools such as Augustana College at Sioux Falls and Upsala College demand that 5 of the electives be in academic subjects. Upsala, however, prefers that students for the AB have all 7 of the electives in academic subjects. Wartburg is in this classification because it requires 9 units in the five subject fields of English, mathematics, foreign languages, social science, and natural science with English—3 and mathematics—1½ definitely prescribed. Luther College is in the same category as Wartburg because it asks for 11 units while definitely requiring 4 of these 11. Like many of the other colleges, Luther suggests that, if students plan to major in certain fields, they come with a prepared background. For potential science majors Luther College suggests that they be sure to include 1 unit each in biology, chemistry, and physics and 2 units of at least one foreign language—Latin, German, French. (7) Being recommended units the above have not been included in the suggested units. The suggested column was set up to distinguish between the schools that definitely require a certain number of units and those that state they would like to see these particular units in the student's high school program.

The only school which does not prescribe or recommend a set number of units is Gustavus Adolphus. All Gustavus Adolphus asks is that the student have a sound background in the five academic fields. (8)

Today loud and vociferous complaints are being heard that

(7) *Luther College Bulletin*, XXX, No. 4 (April 1950), 51-52.

(8) According to Brumbaugh, *Handbook of American Universities and Colleges*, Fifth edition (Washington, 1948), p. 387, Gustavus Adolphus recommends English—4 or English—3 and foreign languages—2. However, the *Bulletin of Gustavus Adolphus College* 46, No. 1 (March 1949), says what I have stated above.

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the colleges are hampering the high schools in their primary function of serving the needs of the majority of students. It is claimed that the colleges through prescribed entrance requirements are forcing the high schools to give special attention to the few who plan to go to college. (9) Considering that thirteen schools (three Lutheran schools as a whole cannot be condemned for attempting to dictate to the high schools.

As has already been gathered the academic subjects recognized by the colleges as adequate preparation are English, mathematics, social studies, natural sciences, and foreign languages. With the exception of Gustavus Adolphus a set of 3 or 4 units in English is the only common requirement as far as the academic units are concerned. Although English is now a common requirement, it was not until 1819 when Princeton University, the College of New Jersey, was the first school to require a study of English as a part of the entrance requirements. (10) Grammar was the only requirement until 1870 when Harvard adopted the requirement of English composition.

TABLE IV. NUMBER OF UNITS PRESCRIBED IN A PARTICULAR FIELD

Subject	Prescribed	Recommended	Total
English	18	6	24
Foreign Languages	9	4	13
Mathematics	16	5	21
Natural Science	8	6	14
Social Studies	12	6	18

By adding all the prescribed and recommended units together

(9) "Since 76 percent of the high schools in the United States have an enrollment of less than three hundred students, and 65 percent have less than two hundred students, many of these located in rural agricultural communities, the curriculum problem of the administrators of these schools may be more clearly understood. The situation is probably not uncommon in which two or three pupils wish to fulfill entrance requirements of a traditional liberal arts college, and thereby force the administrator to provide a curriculum in accordance with their plans rather than with the needs of all other pupils. In schools of small size the theory and practice of general education seem most needed." L. E. Tomlinson, *College*, p. 13. (duplications deducted) prescribe or recommend 8 or less units, the

(10) Edna Hays, *College Entrance Requirements in English: Their Effect on the High Schools* (N. Y., 1936), p. 34.

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in Table IV mathematics is found to be the next leading requirement. It is listed variously as algebra, algebra through quadratics, plain geometry, and solid geometry. The prescribed totals by a school vary from 1 to 3 units with the majority of schools asking for the single unit. One school, Muhlenberg, asks for 3 units. Valparaiso University is the only school appearing twice because it both recommends and prescribes mathematics. Augustana of Sioux Falls does not appear because its mathematical requirements are not general. This school only requires mathematics of those planning to major in some scientific field. Two other schools, which do not appear, are Hartwick College and Concordia. These two schools list mathematics, as do they Foreign languages, social science, and natural science, in a group selection telling the student he must have two minors of two units from this group. Hartwick adds a major of 3 units to be picked from these four fields.

Listed variously as History, Civics, Constitution, Social Studies, and Social Sciences this group is third in preference as a subject requirement. Foreign languages and natural sciences finish out the academic list. The only list of acceptable foreign languages is given by Concordia College which lists Latin, French, Spanish, and Scandinavian. Wittenberg suggested 2-4 units and 2 in an additional language. With the exception of Midland College all of the schools listing the language requirement ask for 2 or more units. Because Midland accepts from the three year high school and has a lower set of unit requirements from this type secondary school, it will accept 1 unit of a language in this instance. Hartwick College's statement that no credit will be given for one year's work in a language explains the reason for the listing of 2 or more units. In contrast to Harvard's first entrance requirements no college in this study lists Latin as a mandatory prerequisite.

The natural science requirement is simply listed as that. No specification, as to which one of the sciences it should be, appears. Even Valparaiso University with its engineering school does not say which one it should be although in a footnote it does suggest physics or chemistry.

Usually the non academic subjects are not described and are merely referred to as the vocational and miscellaneous subjects.

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Concordia, however, is one school which enumerates a suggested list. These subjects include art, commercial subjects, music, domestic science, agriculture, and physical education. (11) Many of the schools state that they prefer the applicant to present only 2 units in this type of course.

For its music students, Susquehanna University will permit any number of vocational electives in high school; Hartwick does the same for its nursing students. With all the emphasis the college faculties place on typed papers and reports St. Olaf is the only college to suggest typing as a good elective. (12).

With the colleges demanding certain specified prerequisites the question naturally arises, "Will the colleges admit students to matriculation without these courses?" Generally speaking the answer is no. The student must present the required subjects. However there are exceptions and in these exceptions like most everything else there is no general pattern of agreement among the schools. Wittenberg and Midland will allow students deficient in a foreign schools require additional evidence that a diploma has been language to make it up in college for credit. As Wittenberg has only recommended requirements, it allows the student to remedy the deficiency by taking 8 credits instead of the usual 4 in a foreign language for the AB. Capital, another school with recommended requirements, allows any deficiency except mathematics to be repaired for college credit. Valparaiso University with its set engineering credits has those students lacking $\frac{1}{2}$ credit in advanced algebra and/or solid geometry to take them without credit. Newberry does similarly with its mathematics deficiencies. At St. Olaf those with less than 2 units in a foreign language take two years of college language courses whereas those presenting 4 units in one language may petition to be exempted from the language requirement. If two units are lacking in either the social or natural sciences, St. Olaf College regulations call for additional courses in that division. (13) Should an applicant to Augsburg College be

(11) The first college to accept vocational subjects was Leland Stanford, Jr. University when in 1902 it accepted woodworking, machine shop, etc. E. C. Broome, *A Historical and Critical Discussion*, p. 62.

(12) *St. Olaf College Bulletin XLV*, No. 4 (April 1949), 58.

(13) *St. Olaf XLV*, No. 4, 68-49.

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lacking a unit in English, the college will permit him to make it up for credit provided he "improves his work sufficiently." Both Hartwick and Luther colleges stipulate that the student with the deficiency make it up within the year without credit. In case this stipulation is not fulfilled, Hartwick refuses to grant upperclass status. At Bethany credit for the missing unit can be gained by an examination or by taking a course in the Freshman Year. Augustana at Sioux Falls will admit a student with a deficiency upon faculty recommendation.

On the whole the Lutheran Church affiliated colleges are not too demanding in their specifications regarding academic preparation for college. When these institutions are strict, it is evidently because they feel the student cannot properly do college work without the requisite background. The fact that eleven of the schools are willing to accept students lacking in what some might consider fundamental courses can be taken as internal evidence that these colleges are not just concerned with academic grades and courses but that they are also concerned about the personality of the student. This more or less bears out the statement Benjamin Fine attributes to Hartwick and with which, he claims, about one-third of the colleges over the nation concur. "We are always much interested in good students though we also admit weak students, for some of our faculty believe strongly that everyone who would profit from a college education should have a chance for one." (15)

Aside from the record of courses in high school what other methods do the Lutheran colleges use to determine whether the applicant is a person they want to admit as a student? The one method on which all are in whole hearted agreement is the high school record. Not only does it contain the academic record but it also gives a picture of the applicant's activities as a high school citizen. It helps the colleges in Gettysburg's words to select "as students those young people who will contribute to and benefit from the College community in the highest degree." (16) Twelve schools require additional evidence that a diploma has been granted. If the applicant is a non high school graduate of evident

(14) Augsburg Bulletin XII, No. 3 (April 1950), 62.

(15) *Admission to American Colleges* (N.Y., 1946) pp 59-60.

(16) *Gettysburg College Bulletin* XXXX, No. 2 (February 1950), 37.

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maturity, six of these twelve are willing to forego the diploma. Lenoir Rhyne, one of the six schools, puts a minimum age limit, 21, on this maturity.

At the same time that the high school records are forwarded, many high school principals put a comment about the student on the record. Nevertheless some of the schools want the high school principal or some school authority to write a letter of recommendation.

TABLE V, NUMBER OF SCHOOLS REQUIRING A RECOMMENDATION

Type	Total
Recommendation by the school authorities	5
Recommendation by one other person	3
Recommendation by two other persons.....	2
Recommendation by the student's pastor.....	4
Recommendation by any two people.....	1
Recommendation by any three people.....	1
No statement as to number required.....	4
No statement as to policy.....	9

Table V shows that five schools believe that the principal's recommendation is sufficient. (17) Of the three schools requiring an additional letter of recommendation, Luther and Pacific Lutheran colleges prefer that the applicant's pastor supply it. The same holds true for both schools in the column opposite "by two other people." These colleges are Gustavus Adolphus and Carthage. At first glance it seems odd that only four of the colleges require a letter from the pastor. This, however, can possibly be explained by pointing out that these four schools are among those with the highest ratio of Lutheran students. Some of the other institutions have a low ratio. Therefore, it is easier for these four schools to make this requirement because the students will be coming from more homogeneous backgrounds. Hartwick and three other schools should appear in one of the upper listings but they do not state

(17) George E. Carrothers in "*Criteria For Selecting College Students*," Bulletin of the National Association of Secondary School Principals 30 (April 1946), 85-91, favors abolishing the letter of recommendation from the high school principal. He is of the opinion that this unfairly puts the principal on the spot if one of his recommendees fails.

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how many recommendations they require or from whom they are to be secured. Augsburg and St. Olaf colleges require two and three letters respectively but in neither case do they specify the source.

A few short years back the examination was a favored criterion for determining who should be among the select. Now, however, it has been relegated to second rank and with few exceptions is a handmaiden extremely useful when the admissions counselor or committee is in doubt. Rank in the high school graduating class today is given far greater preference.

TABLE VI, RANK IN THE HIGH SCHOOL
GRADUATING CLASS

<i>Class Rank</i>	<i>Number</i>
Upper fourth	1
Upper third	2
Upper two-fifth	1
Upper half	5
Upper three-fifth	1
Upper two-thirds	2
No statement as to position	2
No statement on policy	11
<hr/>	
Total	24

Of the fourteen schools stating that high school rank is given consideration, six require tests of those in the lower percentiles than the college customarily accepts. With the exception of Gettysburg and Augustana (Rock Island) colleges these examinations are college administered. The two exceptions turn to the College Entrance Examination Board for help in deciding whether or not to admit students in the third quartile and in the third quarter respectively. Muhlenberg requires all applicants to take the scholastic aptitude test of the College Entrance Examination even though they are in the upper third. None of the other three colleges using the facilities of the Board, Hartwick, Wagner, Upsala, give preference to high school rank. Wagner, however, is listed in Brumbaugh as preferring the upper third. (18) Valparaiso Univer-

(18) *Handbook, 905.*

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sity has the upper two-thirds requirement for those in the engineering school only. The two schools not preferring to commit themselves on the exact class rank desired are Augsburg and Gustavus Adolphus both of whom require college aptitude tests of doubtful cases.

Examinations serve another useful purpose. They are used to enable students not meeting the requirements to enroll on the strength of these examinations. If the student lacks one unit, Carthage will test him and then admit him if the result is satisfactory. Wartburg tests those lacking a unit and also those not high school graduates. Lenoir Rhyne finds the examination method helpful in determining its policy towards non graduates who are over 21. Those who did not graduate from an accredited high school are expected by St. Olaf College to take the examinations. Luther College will give the examination only to non high school graduates of exceptional ability. Three colleges, Bethany, Augsburg and Augustana at Sioux Falls, give an examination to graduates of non accredited high schools. Although Pacific Lutheran College along with Roanoke, Newberry, and Midland Colleges, will not specify its exact policy regarding examinations, it does commit itself to the extent of stating that each case is individually considered. In a sense this seems to be the guiding policy of most of the institutions mentioned in the above paragraph.

The Lutheran colleges can be said to share Nicholas M. Butler's attitude towards entrance examinations.

"It goes without saying that the college admission examination is not an end in itself, but only a means. It is one of several means—but I think an indispensable one—of ascertaining whether a given student is fitted to enter college and to profit by college instruction and training." (19)

This is evidenced through the use of examinations as a means to an end.

World War II has introduced another problem to the admis-

(19) Quoted in I. L. Kandel, *Examinations and Their Substitutes in the United States*, Carnegie Foundation for The Advancement of Teaching Bulletin 28, 44.

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sions counselor. Previously the counselor had only occasional requests for admission from someone who had not graduated from high school. With the release of the G. I. from service the applications of those who had not graduated from high school but whose experiences had natured them rose in numbers. To meet the situation the colleges resorted to the General Education Development test which is based on the maturity coming from experience.

TABLE VII,
GENERAL EDUCATIONAL DEVELOPMENT TESTS

Accept tests without qualification.....	7	28%
Accept with qualifications	10	40%
Will not accept tests	4	16%
No statement	4	16%

The attitude of the Lutheran colleges is shown in Table VII. Even though 7 or 28% of the schools have no qualms in accepting these tests, 4 or 16% will not accept them. Wittenberg, one of the four, while saying it accepts only high school graduates, will accept the tests for advanced credit. There is no definite pattern of qualifications among the 10 or 40% which specify reservations. St. Olaf and Upsala Colleges accept when the diploma was granted on the strength of the tests. Susquehanna University's qualification is in a similar vein; for the University accepts when the State of Pennsylvania recommends that they be accepted. Individual merit governs Newberry's and Gettysburg's response. The academic background is important to Concordia as the college will not accept the tests in fields in which the student plans to major. High school rank is important to Capital University because it wants the veteran to have been in the upper third of his class. Lenoir Rhyne prefers the veteran to be over 21 and Luther College examines the test in light of an accompanying psychological test. To enter on the strength of the G.E.D. test Thiel requires that the veteran have completed three years of high school.

Although Pacific Lutheran College is one of the four which made no statement, it does permit the wife of a veteran enrolled for 12 or more hours to take up to 6 hours free. (20)

(20) *Pacific Lutheran College Bulletin XXX*, No. 1 (May 1950), 34.

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With 68% of the Lutheran Liberal Arts Colleges accepting the General Educational Development test, this serves as another proof that these schools are interested in enrolling all who give the appearance of being good college material.

In view of the various and sundry types of tests discussed above, one might conclude that the next test the student would take would be based upon college work. This is not exactly so because in twenty of the schools the new enrollee must take more tests during the orientation program immediately preceding registration. These placement examinations can be considered as a part of the entrance requirements because they demonstrate whether the courses taken in high school need be refurbished. For example Valparaiso University and Wartburg College require students doing poorly in the English Placement examination to take a course which they call English "O" and for which no credit is given towards the degree.

TABLE VIII, PHYSICAL EXAMINATION

Certificate of a physical examination given by student's physician	7
Physical examination by the college.....	9
Annual physical examination by the school.....	5
Physical examination by the school for Freshmen and seniors	3
No statement	2
Total	<hr/> 24

One other examination—frequently given during the Orientation week—must be considered part of the entrance requirements. As Table VIII shows, seven schools require that a certificate of a physical examination be sent along with the high school records. Nine schools give this examination the first week. Lenoir Rhyne does both as it requires that a certificate of vaccination be sent to it and then gives an examination when the students arrive on the campus. The policies of two schools are not clear and therefore are listed under no statement. Concordia says an examination is given but it does not say how. Newberry's statement is a similar vein—that is a vague reference to an examination under the heading of Student Health Service and also under the heading of Orient-

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tation week in the catalogue mention is made that the student is given instruction in health problems. (21)

The seven schools requiring the certificate of a physician's examination consider this a part of their entrance requirements. All of these colleges but Gettysburg list this as one of the requirements on the page or pages in the catalogue dealing with admissions. In the case of the Battlefield school this requirement is found only under the heading of "Student Health Service" (22) where the schools giving the examination on the campus generally put it.

With all of the schools giving or requiring a physical examination of some type, it is evident that the Lutheran colleges recognize the connection between good health and good academic progress. One reason many of the schools give their own physical is expressed in Valparaiso University's statement, "Follow up examinations are made by the University physician where indicated" (23).

There is one last method of determining whether an applicant is the type of student desired. This is the personal interview. Knowing of the stress these schools put on strong moral character, one would imagine that an interview is mandatory. Table IX shows this is not the case. Not all of the schools stating preference for the interview make them mandatory in every case. Upsala Col-

TABLE IX, PERSONAL INTERVIEWS

	Number	Percent
Require or Suggest	9	36%
No Statement	16	64%
Total	25	

lege is one of these schools, for it says "in most cases." Augustana at Sioux Falls says "if possible." Wartburg and Valparaiso, believe if the student will not come to them, they ought to go to the student because they employ travelling entrance counselors who will call if requested.

In 1927-1928 at the request of the United Lutheran Church

(21) *Bulletin of Newberry College* 24, No. 4. (March 1950), 16-17.

(22) *Gettysburg* XXXX, No. 2, 52.

(23) *Valparaiso University Bulletin* XXIV, No. 1 (June 1950), 41.

There is one last method of determining whether an appli-

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in America's Board of Education Drs. R. J. Leonard, E. S. Even-den, and F. B. O'Rear of Teachers College, Columbia University made a study entitled *Survey of Higher Education for the United Lutheran Church in America*. One of their recommendations concerning admissions policy, which they wanted to see more unified, was "A personal interview wherever possible." (24) In view of this recommendation one would expect that the twelve schools affiliated with the United Lutheran Church would have this requirement as part of their standard procedure. Such is not the case. When Teachers College made its survey, seven of the schools reported it was part of procedure. Now only four, Wagner, Thiel, Mulenberg, and Carthage, follow the recommendation. If Gladfelter's finding of 16 or 10.9% of his 146 schools is at all indicative, it means that the Lutheran schools with their 36% are a more selective group when choosing students than are the schools in a general sampling.(26) This is to be expected.

Conclusions :

"Who should go to college? The answer can only be: the student who has the qualities of mind and character which are necessary for success in the program of studies offered by the college. If it is important for the student to make the right decision in choosing a college, it is equally so for the college to exercise care in selecting its students. A carefully selected student body is also very definitely in the interest of those who are accepted for admission, for the quality of the college depends upon the quality of its students." (27)

By means of this question and answer Augustana College at Rock Island gives its philosophy of admissions. Were the other twenty-four colleges asked this question, judging from their admissions policies their answers would be very much similar. Their expressed desire for students with the qualities of mind and character necessary for success in college shows the similarity. Judged by their requirements these schools do exercise care in the selec-

(24) (N. Y., 1929), II, 138.

(26) Gladfelter, "Status and Trends," 747.

(27) Augustana Bulletin XLV, No. 4 (April 1950), 15.

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tion of students and do try to choose the type who will harmonize with the institution's tradition and educational ideals.

On the whole these colleges do not present iron bound requirements. In cases where it is felt that the school would lose by rejecting a not quite adequately prepared student, the regulations are flexible enough to allow deviation. If there were no other indication, the vagueness and the small number of the regulations would tell this. However, as this study has shown, many of these institutions have definite provisions which will allow them to test and process the doubtful as well as the exceptional who may not be fully qualified.

Should this study show nothing else, it shows clearly that the twenty-five Lutheran Church affiliated colleges are aware of their responsibilities to the Church and to American society. They demonstrate this by offering to educate American youth.

* * * * *

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